
Lohoof
(Sighs of Sorrow)
Author
Seyed Ibn Tawos

بسم الله الرحمن الرحیم

(Lohoof (Sighs of Sorrow

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Muhammad Husain Shahri

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ID Book

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Author: Sayyed ibn Tawus

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Subject: Imam Hussein; Imamate; Principles

Foreward

In the name of Allah, the Beneficent, the Merciful All praise belongs to God, and his greetings and salutations be upon His Prophet Muhammad and his Household, the .(.best and the purest creatures (p.b.u.h

The tragedy of Ashura has been a shock to the souls and consciences of human .beings, and raised the emotions of the Muslims to expand their social activities

In that event the emotions and reasons of people were injured. The tears and mourning run through their faces; the hearts were drowning towards the place of martyrdom of the sons and househoulds of the holy Prophet and divine messenger. The love and affection of the Muslims, all those who trusted in the message of their grandfather, the holy Muhammad, were directed toward them; and caused the .people to come nearer to each other

This terrible tragedy has always injured the souls of the pure human beings during the history, which will never recover. By the passage of time, more dimensions of the calamity become apparent. And, at the same time, the divine virtues and characteristics of the martyred innocent persons becomes more apparent to the .generations and communities more and more

The Muslims reminded of the meaningful word of their holy Prophet who said,

"Hussain is from me, and I am from Hussain!" This valuable tradition was a witness about the beginning and continuation of the pure religion of Islam. It began with the divine message brought by the holy Prophet, and continued by the terrible martyrdom of Imam Hussain (p.b.u.h.). By that great sacrifice of the holy Imam, his household, .and his prominent companions, he guaranteed the future survival of Islam

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The holy Imam Hussain had in minded the considerations, problems, and difficulties of the Islamic nation. He was also looking for the establishment of a just and successful :Islamic state. He expressed his intention at the time of movement to Kufa

My movement is not a revolt, nor for seizing just the power. It is rather an .(.evolutionary conduct in the nation of my grandfather, Muhammad (p.b.u.h

The progressive experience of "Ashura" reveals the honest crusade and clarity of his view. It had a tremendous and successive reaction in the long history of the Islamic world. On the opposite side, the enemies of the Ahlul Bayt (the infallible household of the holy Prophet) have always tried to change the true meaning of the message of Karbala, and take it away from the minds of the Muslims. "But the Almighty God will ".survive His light, even though the disbelievers do not like it

From the time of occurrence of the event of "Karbala" till now, many books have been written about it by different persons, of different views or schools of thoughts, and in different languages. They are generally named as "Maq'tal". There are just some names remained from those books of Maqtal. The oppressors and cruel governments robbed, burnt, or destroyed those books, in order to cause the communities to forget .his name (and teachings). Although they could not achieve their target

Altogether, there are very few ancient Maq'tal available, with their original texts. Only traces or some parts of them have been narrated and transmitted through the .historical texts and literatures

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It seems that the first writer, who compiled a text about the events of Karbala and Ashura, was Asbaq Ibn Nobata. He was one of the close friends, and sincere companions of Amirul Momenin Ali (p.b.u.h.). His death has been in the early years of .the second century after hejrat

The second writer was Abu Mekh'naf Lut Ibn Yahya Azdi, who was contemporary to ."(.Imam Sadiq (p.b.u.h.), and wrote the book, "Maq'tal al-Hussain (p.b.u.h

During the ٢nd and ٣rd centuries of hejrat, some other traditions and historians wrote and compiled books about the tragic event of Karabala, and martyrdom of Imam :Hussain and his beloved disciples. Some of those writers are

.Abdul Aziz Ibn Yahya Jalloudi "

.Jaber Ibn Yazid Jo'afi "

.Muhammad Ibn Umar Waqedi "

.Muammar Ibn Mosanna Taimi "

.Nasr Ibn Mozahem Menqari "

.Abdullah Ibn Ahmad Bin Abi Donya "

.Ibn Wazeh Yaqoubi "

.Muhammad bin Zakaria bin Dinar Ghalaei "

In the next stage, some of the Shia and Sunni scholars wrote books about the :martyrdom of Imam Hussain (p.b.u.h.). They are

(.Shaikh Muhammad bin Hasan Tousi (died in ۴۶۰ A.H "

(.Mowaffaq Ibn Ahmad Kharazmi (died in ۵۶۸ A.H "

Ibn Shahr Ashoub (died in ۵۸۸ A.H.) " Mah'moud bin Mobarak (died in ۵۹۲ A.H.) " Jafar " (.bin Najib bin Nama Helli (died in ۶۴۵ A.H

Ezzuddin Abdul Razzaq Jazari (died in ۶۶۱ A.H.), and " Ali bin Mousa bin Jafar, Ibn " .Tavoos, (died in ۶۶۴ A.H.) who is the author of this book

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Seyed Ibn Tavoos has reminded of this book, in his two other books. In his books Iqbal and Kashful Mahajja has said, "My book "al-Malhoof ala Qat'lalTofouf" is about the martyrdom of Imam Hussain (p.b.u.h.), which is organized in a wonderful order, ".which has been a kindness of God, Who guided me to write it

The late Allamah Majlesi, in Beharul Anwar (vol ۱۰۷, P. ۴۲) has stated that Seyed Ibn Tavoos has mentioned in his book, "al-Ejazat", "I have written the book "al-Malhoof ala Qatlal Tofouf" in an order which is new. Anyone who reads it will know about its ."preferences over similar books

From the writings of the writer, Seyed, it becomes clear that the original title of the ."book has been "Malhoof..." but in the old manuscripts it is called as "Lohoof

Lohoof, in its Arabic language, has been published more than ۲۰ times in Iraq, Iran, and Lebanon. Some of the clergy translators have translated it in to Persian, such as .Mirza Reza Qoli Khan, Ahmad Najafi, M.E. Nawab, and Seyed Ahmad Fehri

Recently, Naba cultural organization has translated Lohoof in to English, and decided it to be published as one of the works of the library and publishing house of the holy Shrine of Imam Hussain (p.b.u.h.). It is the third published work of that library. I pray God to bless all those who work and cooperate with Naba cultural organization, and may He support and protect the translator and all those who participated in preparation of this book. And, at last, may the blessings and greetings of God be upon !all you kind readers

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Preface

A. About the Author

Seyed Razi - Uddin Ali bin Musa, knows as Ibn - e- Tavoos (۵۸۹-۶۶۴ A.H., equal to ۱۱۵۰-۱۲۲۵ A.D.) is one of the greatest Shia scholars in the ۱۳th A.D. century. He was born in Hella city in South of Iraq. He learnt different Islamic science from his father S?dussin Musa, his grand father Varram bin Abi Foras, and some Shia and non- Shia scholars.

The grand family of Ibn- e- Tavoos was interested at scholarship and knowledge fields. Some of them have written books, and have their names in the history. For more information about them, you may refer to "Encyclopedia of Tashayyo", P. ۳۳۹, and Vol: ۱, title Ibn- e- Tavoos.

During his ۷۵ years old life, Ibn- e - Tavoos traveled to different cities. He wrote more than ۵۰ books in many fields of Islamic studies, such as commentary of Quran, history, hadith, prays, astronomy, ethics, bibliology, biography, Shia thoughts. Half of them are preserved and available. Even after the long time of about ۸۰۰ years, most of them are reliable and unique. In addition to his scientific position, he had the social leadership of Shia community at his chaotic period. And it is interesting that with such occupations, he grew very polite, well educated, and learned children, so that all his sons and daughters were among the scholars of their age.

B. The book

Seyed Ibne Tavoos had prepared the book "Mesbah -u- Zaer" with the subject of visiting (Ziyarat) the holy shrines of the prophet Muhammad (p.b.u.h.), and the infallible Imams (p.b.u.h.). Then he thought and found it wise to write a small book about the biography of Imam Hussain (p.b.u.h.), the Ashura calamity, and the tragic events thereafter; so that those who go on pilgrimage of that innocent martyred Imam may get the necessary knowledge about the subject, the holy respected Imam, and his brutal enemies.

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Seyed Ibn Tavoos has divined the book of Lohoof in to ۳ parts.

۱- The events and happenings before the day of Ashura (۱۰th of Moharram of ۶۱ A.H.);

;The events occurred in the evening before Ashura, and during the day of Ashura -٢

The events after the day of Ashura, with regards to Imam Hussain (p.b.u.h.), his -٣ ;family, and his enemies

What we can see in these parts, are very exact and accurate narrations which from one side, show the clear, humanistic, and infallible view from Imam Hussain, and on the other hand, reveals the tyranny, cruelty, and crimes of the enemies of the family .(.of the prophet of Islam (p.b.u.h

C. The importance of the Book

There are thousands of books written about Imam Hussain, and the Ashura calamity. However, those words, which have been narrated and transmitted by the wise and learned scholars, through a correct and clear way, are credited and reliable. At the same time, we should know that the life and history of Imam Hussain (a.s.), just like other infallible Imams (p.b.u.t.) is like an open book of guidance that should be studied and considered. It is obvious that when we are going to introduce our noble Imams (that the holy prophet has called them as the "Lights of Guidance", and the "Ships of Rescue"), if we refer to uncredited and unknown references, we will not get a fair .result from our efforts

The importance of the books such as Lohoof lies in its right, just and authentic references and accurate narrations, which reveal the aspects of the ١۴ centuries old .history

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Now, let us read the book of Lohoof, which is the book of life, and guidance, and is like .a light that would enlighten the roads of lives of the people

This book should be read more than once! And we should keep it not only in our memory, but also in our mind, and spirit. We should read the words and teachings of Imam Hussain and his beloved friends at the pages of this book, and hear them from the stars of the sky of Karbala, that witnessed the nights of Muharram of the year ۶١

A.H. We should take in to the "Ship of Rescue" in order to reach the safe shore. And we should walk through the light of this "Light of Guidance" in order to depart from .the darkness of the world

Lohoof is a favorite partner in a spiritual journey for the respected reader, and we .invite you to pay due attention to every word of this noble book

Muhammad Husain Shahri

About The Book

About The Book

Relation of this Book to Seyed Ibn Tâwûs Seyed Ibn Tâwûs has considered this book as his work in Iqbâl; and Kashful Muhajjah. He says in Kashful Muhajjah: The book Al-Malhoof ala qatlat Tufoof which has been written about the martyrdom of Hussain (a.s.) contains wonderful things in its arrangement and composition, and it was the .Grace of Allâh that enabled me to write it

In his book Ijazat, as mentioned in Bihar ۴۲/۱۰۷, he says: I have compiled the book Al-Malhoof ala qatlat Tufoof in such a manner which, as far as I know, nobody has adopted and whoever has knowledge about this book can understand these words. Among the proofs of the relation of this book with the Seyed, is that the name of the writer of the book is mentioned in the Preface of the same book. Moreover, everyone who is acquainted with the type of writing of Seyed can understand that this book is .his work

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The author, at the end of this book, says: Anyone who is aware of the brevity and concisenes of this book knows that it is distinct from similar ones. Shaykh Tehrâni, in Zariah ۱۸/۳۸۹, No: ۵۷۶, ۲۲/۲۲۳ and Brockleman, under ۱/۹۱۲ Sh ۱۵, have said that this book .is a work of the Seyed

Eton Kulburk, in his writing, says that this book is of Seyed Ibne Tâwûs. "Al-Malhoof is the best of Seyed Tâwûs? works." He says: This book has been printed several times

and also translated into Persian. He says: The book Lohoof contains quotations of the original events related to the tragedy of Karbala and subsequent happenings. He has brought many narrations from unknown narrators, which began to be read in ?shura. Kulburk describes: One of the books of Seyed is Al-Masra Sheen fee qatlal Husain and this has not been mentioned at any place and the only proof thereof is that its .handwritten manuscript is available in the Leiden library under registration No: ۷۹۲

He enumerates doubts and compares Al-Masra sheen and Maqtal, which has been attributed to Abi Makhnaf and says that it is possible that both might have existed at a time. Eton Kulburk believes that it is probable that Seyed Ibne Tâwûs had relied on Maqtal of Abi Makhnaf and has made additions to it, arranged it and gave it the title of .Al-Masra Sheen

On this ground, the printed Maqtal, which has been attributed to Abi Makhnaf, is the .same book, which the Seyed compiled and expanded

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It is said: Al-Masra Sheen and Lohoof are two books. Though there are instances to show that there is similarity between the two. According to writing, Eton has referred to Seyed Ibn Tâwûs ۷۶-۷۸. Shaykh Muhammad bin ?le Yasin, in his writing from Ibne Tâwûs, attributes this book to Seyed Tâwûs saying that it has been published several times in Iran and Najaf. Anyhow, undoubtedly, Malhoof is written by Seyed, and that it is other than Al-Masra'Sheen, which he took from Maqtal of Abi Makhnaf. Though .there is similarity between them

Name of the book

This book is known by several names and all of them with the difference in prints return to the compiler because the compiler has chosen various names or one name with variances. The names of such books, which are mentioned in scripts and in :sources, are like this

Al-Lohoof ala qatlat tafoof .۱

Al-Malhoof ala qatli Tafoof .۲

Al-Malhoof ala qatlat tafoof .۳

Al-Lohoof fee qatli at-tafoof .۴

Al-Malhoof ala ahlit tafoof .۵

Al-Masâlik fi Maqtalul Hussain (a.s.), as it is mentioned on the title page of the copy .۶ "R", on the ground that, Ibne Tâwûs says in the preface: and I have prepared it in .three styles

Shaykh Tehrâni, in Zariah, ۲۲/۲۲۳, considers Al- Malhoof ala qatlat tafoof as "the most famous." We have chosen the name Al-Malhoof ala qatlal tafoof on the basis of the reliable copy "R" as the same title is seen in Kashful Mahajja: ۱۹۴ and Ijâzate Bihâr .and in other books

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Publication of the book

This book, due to its importance and texture with elegant style, attracted many buyers because scholars needed it. We see many copies of it in the libraries of the :world. Some of them are

The Great Public Library of Ayatullâh Marashi (r.a.) under No: ۶۰۶۸, Risâla III, writer .۱ (scribe) Muhammad Taqi bin ?qa Muhammad Sâleh, date of writing: ۱۳۰۳ A.H. Fehrist .Kutubkhâna ۱۶/۱۷

The same library under Majmua No: ۷۵۲۰, Risâla III in the handwriting of . ۲ Muhammad Tâlib Zamandarani Mazandarani. Date of writing: ۱۱۱۹ A.H. Fehrist .Kutubkhâna ۱۹/۳۲۷

.Library of Malik, Tehrân Sh ۶۰۶۹. Date of writing ۱۰۵۲ .۳

.Library of Majlis, Tehrân. Majmua No: ۳۸۱۵۰. Date of writing: ۱۱۰۱ A.H .۴

.Library of Majlis, Majmua No: ۴۸۲۶, Date of writing: ۱۱th century .۵

.Library of Imâm Reza (a.s.), Mashhad, No. ۶۷۱۲. Date of writing: ۱۰۹۱ A.H .۶

.Razaviyah Kutubkhâna, Mashhad, No: ۱۳۶۷۱, Date of writing: ۱۲۰۲ A.H. or ۱۲۲۰ A.H .۷

.Also Razaviyah Kutubkhâna, Mashhad, No: ۲۱۳۲, Date of writing: ۱۲۳۳ A.H .۸

.Also Razaviyah Kutubkhâna, Mashhad, No. ۸۸۷۴, without date .۹

.Also Razaviyah Kutubkhâna, Mashhad, No. ۸۸۲۴, without date .۱۰

Also Razaviyah Kutubkhâna, Mashhad No. ۱۵۳۱۷ Handwriting of Abul Hasan . ۱۱
.Isfahâni, Date of writing: ۱۱۱۷ A.H

.Library of Berlin, No: ۹۱۲, Date of writing: ۱۰۲۰ A.H. Printings (Editions) of the book .۱۲

:This book has been printed many times. Some editions are mentioned below

.Tehrân, Litho edition, Rehli with cover, with ۱۰th volume of Bihar .۱

.Tehrân, ۱۲۷۱ A.H. with Risâla Akhzassar and Qaseeda Ainiyah, Sayyid Humairi .۲

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.Tehrân year ۱۲۸۷. Litho .۳

.Tehrân year ۱۳۱۷, Litho, Ruqai, corrected by Mahmood Mudarris .۴

.Tehrân, ۱۲۷۵ with book Muhaiyajul Ahzan and Maqtale Abi Makhnaf .۵

.Tehrân, ۱۳۲۲, Litho, Ruqai .۶

.Tehrân, ۱۳۶۵ Litho, Pocket .۷

.Tehrân Al-Maktaba Islâmiya, Pocket Edition, with margins by Sayyid M. Sohofi .۸

.Saida, year ۱۳۲۹ H .۹

.Beirut, Ruqai .۱۰

Bombay, year ۱۳۲۶, Litho, Raqqi, with Maqtal Abi Makhnaf and Mathirul Ahzan .۱۱

.Najaf, Ruqai .۱۲

.Najaf. Ruqai, along with Dastane Mukhtâr .۱۳

.Najaf, ۱۳۶۹ H. Ruqai .۱۴

.Qum, Pocket Edition, with Preface and Marginal Notes by Muhammad Sohofi .۱۵

.Najaf, ۱۳۸۵ A.H. Kutubkhâna Haideriya with Hikayate Mukatar .۱۶

Qum, Manshoorate Shareefe Razi, Year ۱۳۶۴ Solar (Shamsi) with Qissa Mukhtâr .۱۷

.Tabriz, Litho edition .۱۸

Translations of the book

Mirza Reza Quli Khan translated the book into Persian and named it Lajjatul Alam wa hujjatul umam. Al-Zariah ۱۸/۲۶۹ Also, Shaykh Ahmad bin Salamah Najafi has translated it into Persian. Al-Zariah ۲۶/۲۰۱ Muhammad Ibrahim bin Muhammad Mahdi Nawab translated this book into Persian under title Faiz ud dumoo, which has been printed in Tehrân in ۱۲۸۶ A.H. Also Sayyid Ahmad Fehri translated it into Persian under the title .Ahe soozan bar mazare shaheedan

Our Style in this book

Our aim behind the research on this book is to present the original text without any :errors and for attaining this aim our reliance has been on the below mentioned copies

A: The copy in Razaviya library in Mashhad, No: ۱۵۳۱۷ along with the book Ad-durrus Sameen and the copy inscribed by Abul Hasan Isfahâni in the year ۱۱۱۷ which we have indicated this by the 'R' sign. B: Whatever Majlisi has mentioned in Bihar from Malhoof and he has brought most of the content of the book in Bihar, we have marked it "B?. C: The printed copy printed at Haideria Press, Najaf in ۱۳۶۹ A.H. indicated by sign "A?. We

.have used it sparingly

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We have followed the original wordings and texts but most of the differences have appeared in the explanatory notes in the margin. The second stage of our research has been the quoting of the statements found in this book. While verituing these statements with the authoritive and historical sources, we have come across this difficulty that the statements in the said reliable copies also have been altered and changed. Thus, we have verified them with the true authoritive books and corrected them a brief note of which we have brought in the margin so that the reader by studying it, may get the maximum awareness of the event of Kerbala. In case of some of the translations we have relied on Kitâbul Elâm by Khairuddin Zarkali and Hâshiya .Alâm an Nubla and some other books also

.We have also quoted brief translations from other books in our text

Short notes of information about cities and areas have been furnished so that the reader can also be fully aware, from the beginning to the end of the event of Kerbala, from geographic viewpoint too. And Praise is for Allâh the Lord of the Worlds. The holy .city of Qum ۳rd Shabân-۱۴۱ A.H

(Birthday of Imam Hussain (a.s.) Faris al-Hassoon (Tabriziyan

(LIST OF THE BOOKS REFERRED (PRIMARY SOURCES

The Holy Qurân .۱

Absârul A'yn fee Ansârul Husain -Shaykh Muhammad Samawi, Kitâbkhana-e- . ۲ .Baseerati, Qum, ۱۴۰۸ A.H

Ehqâqul Haqq -Qazi Nûrullâh Marashi Shustari, With marginal notes by Sayyid . ۳ Shahâbuddin Marashi -Public Library of Ayatullâh Marashi, Qum

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۴. Adabut Tiff -Sayyid Jawwâd Shabbar, Dârul Murtuza, Beirut

۵. Al-Irshâd -Shaykh Mufid, Kangirah Hazâra Shaykh Mufid, Qum

۶. Usdul Ghâba -Ali bin Muhammad Jazâri, Egypt ۷. Al-Elâm -Khairuddin Zarkuli, Dârul Ilm lilmalaeen, Beirut

۸. Elâmun Nisâil Muminât -Muhammad Hassoon and Ummo Ali Mashkoor, Intishârât Uswah, ۱۴۱۱ A.H.

۹. Al-Ikmâl -Ibne Mâkoola, Muhammad Amin Printery, Beirut

۱۰. Al-Amân -Sayyid Ibne Tâwûs, Mausise ?lal Bait, Qum

۱۱. Ansâbul Ashrâf -Ahmad bin Yahya Balâzari, Dârul Târruf, Beirut

۱۲. Ansârul Husain -Shaykh Muhammad Shamsuddin, Dârul Islâmiyyah, ۱۴۰۱ A.H. Mahdi

۱۳. Izâhul Ishtebâh -Allamah Hilli, Institute Nashre Islâmi, Qum

۱۴. Bihârul Anwâr -Allamah Majlisi, Dârul Kutubul Islâmiyyah

۱۵. Turâthul Kerbala -Salmân Hâdi Tama', Mausise Alami, Beirut

۱۶. Biography of Imâm Husain and his Martyrdom from the Book: Tabaqât Ibne Sa'ad -Turâthona Journal, Ins. ?lal Bait, Qum, Issue no. ۱۰

۱۷. Tasmiya min Qatli Ma al-Husain -Fazl bin Zubair Kufi, from the companions of Imâm Bâqir and Sâdiq (a.s.), Turâthona Journal, Issue No. ۲

۱۸. Taqreebul Ma'arif -Abu Salâh Halabi, Manuscript at Public Library of Ayatullâh Marashi, Qum

۱۹. Tanqihul Maqâl, Shaykh Abdullâh Mâmaqâni,

۲۰. Tahzibut Tahzib -Ahmad bin Ali bin Hajar Asqalâni, Dâiratul Ma'rif Nizâmiyyah Press, India

Jumheratul Lugha –Muhammad bin Hasan bin Dareed, Dârul Ilm Lil malaeen, Beirut .۲۱

Hikâyâtul Mukhtâr fee akhaz at-thâr –Sayyid Ibne Tâwûs, Inteshârât Sharif Radi, Qum .۲۲

Khulâsatul Aqwâl –Ar-Rijâl –Allamah Hilli, Inteshârât Sharif Radi, Qum .۲۳

Ad-Dharia ila tasânefa Ash-Shia –Shaykh ?qa Buzurg Tehrâni, Dâral Adwa, Beirut .۲۴

Ar-Rijâl –Ibne Dâwood Husain bin Ali, Inteshârât Sharif Radi, Qum .۲۵

Ar-Rijâl –Shaykh Tusi, Inteshârât Sharif Radi, Qum .۲۶

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Ar-Rijâl –Najjâshi, Ins. Nashre Islâmi, Qum .۲۷

Ar-Rijâl fee Tâjul Uroos –Majlis Dâiratul Ma'rif Uthmâni Press, Hyderabâd, ۱۴۰۱ Lunar .۲۸

Riyâzul Ulama –Shaykh Abdullâh ?fandi, Public Library of Ayatullâh Marashi, Qum .۲۹

Zainab Kubra –Shaykh Ja'far Naqadi, Imâm Husain Foundation, Qum .۳۰

Safinatul Bihâr –Shaykh Abbâs Qummi, Mausise Inteshârât Farhani .۳۱

Seer Alâmul Nubala –Muhammad bin Ahmad bin Uthmân Zahabi, Mausisar Risâlah, Beirut .۳۲

Sharho Nahjul Balâgha –Ibne Abil Hadid, Dârul Ahya Kutubul Arbiyyah .۳۳

As-Sihâh –Ismail bin Hamâd Jauhari, Dârul Ilm lilmalaeen, Beirut, ۱۹۹۰ AD .۳۴

Ziyâtul Ainain Fee Tadkerah Ashâbul Husain – Muhammad Hasan Buqrât Sabzawari, Iran Printing Press, Mashhad .۳۵

Tabaqât Alâmush Shia –۴th Century, Shaykh ?qa Buzurg Tehrâni, Dârul Kitâb al- .۳۶

Arbi, Beirut

۳۷. At-Tarâif -Sayyid binTâwûs, Khayyâm Printing Press, Qum

۳۸. Al-Ghadeer -Shaykh Abdul Husain Amini, Dârul Kutubul Islâmiyyah, Tehrân

۳۹. Fehrist al-Fabâi Catalogue of Manuscripts at the Library of ?satâne Quds Radawi - Muhammad Asif Fikrat, Inteshârât ?stâne Quds Radawi, Qum

۴۰. Catalogue of Manuscripts -Public Library of Ayatullâh Marashi, Sayyid Ahmad Husaini, Qum

۴۱. Catalogue of Manuscripts at Majlis Library -Abdul Husain Haeri, Majlis Library Publications, Tehrân

۴۲. Catalogue of Manuscripts at Mulk Library (Tehrân), Hunar Publications, Tehrân

۴۳. Fehrist Shaykh Tusi, Inteshârât Sharif Radi, Qum

۴۴. Fehrist Nam-o-athar Danishmandane Shia - Muntajibuddin Ali bin Ubaydullâh, Kitâbkhâna-e- Murtazavi, Tehrân

۴۵. Fehrist Kitâbhâi-e-Arabi -Khan Baba Mashâr Offset Press

۴۶. Qâmoos ar-Rijâl -Shaykh Muhammad Taqi Shushtari, Mausise Inteshârât Islâmi, Qum

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Introduction

In the Name of Allâh, the Beneficent, the Merciful

All praise belongs to Allâh Who shows His Magnificence through the horizon of wisdom; Who removes the veils from His Intentions, through the logic of the Holy Quran and Sunnah; Who has lifted His friends from the filths of the house of deception (this world), and raised them to the heights of shining happiness. This bliss to His friends is not by the way of granting them a higher status among His creation, nor is it to shelter them through nice paths; but He considered them worthy of Graceful Rewards and good morals. Therefore, He did not like that they should treed the absurd path. Rather, He granted them the good sense of adopting perfect deeds .and actions

This was until all souls became dejected from everyone except Allâh, and their hearts got adorned by the ornaments of His Pleasure. So their hearts turned towards His light, and their ambitions got tied up with His Mercy and Grace. You can observe their happiness in reaching the eternal life, and their sympathetic desire of meeting their

.Lord

Invariably, they have an increasing urge toward the goals put by their God; their faces shine up by traversing towards their Lord, and their ears are attentive for listening to His secrets, and their souls enjoy the sweetness of His remembrance. Allâh bestows on them His Greetings proportionate to their acknowledgement, and .rewards them with His gifts and mercy

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Hence everything, which prevents them from the area of His Majesty, is worthless in their eyes. How easy is it for them to give up everything that takes them away from His path until they taste and enjoy the pleasure and happiness due to this Bounty and .Perfection? Then Allâh adorns them with a dress of dignity, grandeur and reverence

As they realize that their (worldly) lives act as an obstacle in attaining their noble ambition, and that their stay in this world keeps them away from His Grace, they discard their dress of worldly life and put on the apparel worthy of meeting Him. On this way, they found pleasure by giving away their life, and receiving wounds of .swords and arrows

This is the lofty grandeur which raises the souls of the martyrs of Taff (Karbala) to such an extent that they compete with each other in sacrificing their lives, and their holy bodies turn into targets of arrows and swords. How beautiful has Seyyed Murtaza Alamul Huda (r.a.) praised of such noble men:١ Their bodies lie in the sands of desert Whereas their souls are enjoying the hospitality in the vicinity of Allâh It is, as if those who wanted to harm them have benefited them And those who had killed them (with swords were those who made them alive (immortal

Had it not been incumbent upon us to put on the dress of mourning, as ordered by the Book and the Islamic Tradition, over the vanishing of the "standards of guidance" and establishment of the rule of misguidance and deviation of Umayyides, and to grieve over such losses of bounties, and the martyrdom of such great personalities, it was .good to rejoice over such great bliss

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And since in this mourning is concealed the consent of Allâh and the goal of His good servants, we - Abul Qâsim Ali bin Husain bin Musa bin Muhammad Musa bin Ibrahim Ibne Imâm Kâzim (a.s.) is a chief of the Tâlibiyyin and one of the leading writers and poets and orators. He was born and died in Baghdâd. He has narrated from people like Shaykh Mufid, Husain bin Ali Babawayh. People like Sallar and Abi Salâh Hilli and .Khatib Baghdâdi and Qâzi ibne Qudâmah have narrated from him

He has written books like Ash Shafi fil Imâmah...He expired in the year ۴۳۳ or ۴۳۶ A.H. [Riyâzul Ulama ۴/۱۴, Wafyâtul Ayân ۳/۳۱۳, Al-Kunni wal Alqâb ۲/۴۳۹, Mizânul Etedâl ۲/۲۲۳, Lisânul Mizân ۴/۲۲۳, Jumhiratul Ansâb: ۵۶, Al-Elâm ۴/۲۷۸] invariably and regularly put on the dress of mourning and bring tears in our eyes. We ask our eyes to go on weeping .continuously and also ask our hearts to cry like a mother who has lost her son

The precious trusts of the compassionate Prophet were destroyed on the day of ?shur?, and many of his wills regarding his household and sons were thrown away by his Ummah and by his enemies. For Allâh?s sake, how difficult were the calamities which made hearts sick, brought so much hardship and destruction, those troubles which were so terrible that rendered all other troubles insignificant; the events wherein the fear of Allâh was driven away and those arrows which made the blood of the holy Prophet flow on earth and those hands which arrested and imprisoned the noble Ahle Bayt (a.s.); those tragedies which rolled the heads of devotees; those catastrophes which took the lives of the best families; the trouble whereof reached .even to Jibrael; those atrocities that raised the wrath of Almighty Allah

p: ۲۱

Why should it not be so when, on that day, the flesh of the holy Prophet of Allâh (i.e. the body of Imam Husain a.s.) fell on sandy land, and his holy blood flowed on the soil by the swords of the deviated people, and when the holy faces of his daughters were exposed to the eyes of people who were condemnable, and rejoiced at the misfortune of others, and those who (the holy women) were disrobed before both the talking and the dumb, when the holy bodies were stripped and when those holy

!bodies were strewn on ground

These calamities dispersed the holy family of the Holy Prophet, and arrows were pierced in the hearts of the guided ones. There were the troubled ladies the plight of whom makes the flames of sorrow and grief rise high. I wish Fâtima and her father had dared to see the plight of their daughters and sons, who were seized, wounded, chained, decapitated; the daughters of the holy Prophet with their collars rent, had .none to care them, were grieved for having lost their relatives and dear ones

Their hairs strewn and veils torn, they were slapped on their faces. They were crying .and complaining with a painful feeling, and there was none to help and protect them

And you, O men of wisdom and reason, O intelligent people, narrate to yourselves these calamities which fell on the holy household, and recite elegies for them in solitude and in public for the sake of Allâh. Accompany them by shedding tears on the plight of these dear ones, and sit in mourning for having lost the opportunity of .helping them

p: ٢٢

It is so because these precious lives are the valuable trusts of the holy Prophet, and the fruits of his holy heart, and the light of the eyes of Zahra-e-Batool. They are the ones who were kissed by the holy Prophet, and their parents were granted superiority .(over the Ummah (Islamic nation

If you have any doubt about their superiority in grace Then ask the holy Quran regarding their distinction The holy Book which is the most just witness to their gracefulness for the men of reason Therein is also the will, which Jibrael brought regarding them How did they compensate all the favors of their grandfather? How did they devastate the fruits of his heart and the repository of his soul by shedding the ?blood of his precious son so disgracefully

How is the place and location of fulfilling the will of the holy Prophet regarding his family? What will be the answer of the Ummah in this regard? The Ummah destroyed

all that the holy Prophet had established, and the wailing of the oppressed Islâm is raised high; O Allâh! What a heart which does not melt by the remembrance of these events? How strange is the negligence of an Ummah and what is the excuse of the ?people of Islâm regarding this tragedy

Do not they know that the holy Prophet is injured and he is claiming revenge? That his beloved has been slain, and his blood is boiling? Those angels are giving him ?condolence over this calamity and prophets have shared these tragedies

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Then, O loyal followers of the Prophet Mohammed! Do not you join him in this weeping? O, follower of the son of Zahra; mourn and recite the poems of grief, and weep over the princes of Islâm for the sake of Allah. Maybe by participating in the .sorrow of this great tragedy you may proceed on the Day of Judgment

Verily, it has been narrated from Imâm Bâqir (a.s.) that Imâm Zainul ?bedin (a.s.) said, "whenever a tear drops from the eyes of a believer, While mourning for Husain (a.s.), and rolls down his cheek, Allâh will grant him a permanent home in Paradise. And for every believer, who sheds a tear because of the oppression and injustice to us by the enemy, when that tears rolls down his cheek, Allâh grants him a high position in Paradise. And when a faithful person suffers harm in our way, by our enemy, Allâh ".turns away the trouble from him and saves him from Hell on the Day of Judgment

Imâm Sâdiq (a.s.) is reported to have said that anyone who remembers us, and tears, even as little as a fly?s wing rolls from his eyes, Allâh will forgive his sins, even if they are equal to the bulbs of the seas. And it is reported that he said; "One who weeps over us and causes one hundred people weep, is entitled to Paradise; one who weeps over us and causes fifty people weep over us, heaven will be his abode; one who weeps and causes twenty persons weep for us will go to Paradise; and one who weeps for us and also causes ten men weep for us will be entitled to Paradise; one who weeps for us and causes one person weep for us will also go to heaven; and the ".one who weeps for us and makes his face sorrowful will also get Paradise

The author, Ali Ibn Musa Ibn Ja?far Ibn Muhammad Ibn Tâwûs Husain says; "The noble impulses which inspired me to adopt the manner and method of this book, was that after the compilation of the book Misbâhuz Zaer wa Jannatul Musâfir۲, I felt that various appealing aspects of Ziyarats have been collected therein and hence one who carries it does not need to take with him heavy books to the holy tombs during the Ziyarat time."

I also wished that a person visiting the holy shrine should not be required to carry Kitâb-e-Maqtal during the Ziyarat of ?shura in Karbala.

Misbah is the first work of the author, having ۲۰ sections: the first section is about - formalities and preliminaries of the journey and the last contains the Ziyarats of the Holy Imâms and their sons.

Therefore, I wrote this book so that a visitor needs not to carry any other book along with Misbâhuz Zaer; Moreover I have tried to save his time by avoiding details and repetitions. Yet various chapters about Karbal? have been included for the faithful people, as we have infused the words with an appropriate spirit, given the title Al-Malhoof ala Qatlat Tafoof to it, and have arranged it in three parts; we seek help from the Merciful Lord.

Events Preceding The Battle

The holy birth of Imâm Hussain (a.s.) took place on the ۳rd or ۵th of Shabân, ۴ A.H. It is also said that he was born۳ at the end of Rabiul Awwal in ۳ A.H. some other dates are given too. Ummul Fazl, ۴ the wife of Abbâs۵ (r.a.) said, "Before the birth of Hussain I saw in a - In the copy of "A? it is said: When Hussain was born Jibraeel came with a thousand angels to congratulate. Fâtima (a.s.) took Hussain to the Holy Prophet who became very happy and gave the newborn child its name.

Ibne Abbâs says in Tabaqât: Abdullâh bin Bakr bin Habbeb as-Sahami informed us:

Khatam bin Sanat related from Ummul Fazl... - Lubâbah, daughter of Hârith al-Hilâliyah, who is well known by the name of Ummul Fazl, was the wife of Abbâs bin Abdul Muttalib and she had seven children. She embraced Islâm in Mecca after Khadija (a.s.). The Holy Prophet used to visit her regularly and he also used to take rest in her house. She expired in ۳۰ A.H. [Al-Isâbah No: ۹۴۲ and ۱۴۴۸; Zailul Mazeel: ۸۴; Al-Jam Baina Rijâlus Sahihain: ۶۱۲; Al- Elâm ۵/۲۳۹] - Abbâs bin Abdul Muttalib bin Hâshim, Abul Fazl, was one of the chiefs of Quraish both during the period of ignorance and also after the advent of Islâm. He did much good to his community and was held in high esteem due to his wisdom. He used to supply water to Hajj pilgrims and was also a participant in the construction of Masjidul dream that a piece of flesh ".of the holy Prophet was cut off, which fell in my lap

I narrated the dream to the holy Prophet. He said, "It is a true vision and a good dream. Very soon, Fâtima will give birth to a son and she will give him to you for nursing." It happened as the holy Prophet had said. Narrators of traditions have narrated that when Hussain (a.s.) was ۱ year old, twelve angels came down to the holy Prophet (s.a.w.s.). They had sorrowful faces and tearful eyes. They opened their wings, and said, "O Muhammad! Very soon, your son Hussain Ibn Fâtima will get what Habeel had got from Qabeel, and his killer will get the reward just as Qabeel had got as punishment. All the angels in the heavens came to the holy Prophet (s.a.w.s.) and after salutation gave him condolence about Hussain. They also told him about his ".(reward, and gave him Hussain?s holy dust (dust of his grave

p: ۲۶

The holy Prophet (s.a.w.s.) said, "O Allâh! Degrade the one who would degrade ".Hussain; kill his killer, and do not give him (the killer) success

When Hussain was two years old, the holy Prophet (s.a.w.s.) went on a journey. He halted on the way and recited with tearful eyes, "Inna lillaahe inna ilaihe raajeoon (Verily we belong to Allâh and to Him we return)". When asked for the reason, he said, "Now Jibrael informed me of a land called Karbal?,۶ on the bank, of Harâm. He became a Muslim before Hijrat but kept it a secret. He become blind in the last days of

his life and expired in the year ٣٢ A.H. ٣٢. [Sifatus Safwa ١/٢٠٣; Al-Mahbar: ۶٣; Zailul [Mazeel: ١٠; Al- Elâm ٣/ ٢۶٢

Kerbala is the place of Hussain?s martyrdom. It is near Kufa towards the desert. -۶ According to a narration the Holy Imâm (a.s.) river Euphrates, that my son Hussain Ibn Fâtima will be martyred there." One of them asked, "O? Prophet of Allâh! Who will kill him?" He replied, "A man named Yazeed. As if I am looking at the place of Husain?s ".martyrdom and burial

Then he returned from the journey in a very sorrowful mood, climbed the pulpit and gave a speech while Hasanain (a.s.) were with him. After concluding his speech he put his right hand on the head of Hasan (a.s.) and his left hand on the head of Hussain (a.s.). He raised his head towards the sky and exclaimed; "O Lord! Muhammad is Your worshipper and messenger, and these two youth are from my pious kinsfolk and good progeny, and the founders of my family whom I am leaving in my place. Jibrael informed me that this son of mine will be killed and forsaken. O Allâh! Make his martyrdom sanctified for him, make him the leader of the martyrs, and do not bless .his killers and his forsakers." Then the people cried

"?The holy Prophet (s.a.w.s.) said: "Would you just weep and not help him

Then he returned and gave another (short) sermon, with tearful eyes, and said: "O people! I am leaving among you, two valuable things, i.e. the Book of Allâh, and my progeny; who are my origin, my essence, and the fruits of my life. These two things will not separate, until they meet bought the land for six hundred Dirhams from the people of Nainawa and Daziriyah and then donated it with a condition that the visitors to the Holy grave should be provided hospitality for three days. [Mojamul Buldân ۴/٢۴٩; Majmâul Bahrayn ۵/۶۴١-۶۴٢] me at the Hauz (in paradise) in the Last Day. I will be waiting for them, and I do not expect from you anything except what Allâh has ordained, that is kindness and (love for my near and dear family). So beware, do not be of those who will not see me at the Hauz, tomorrow, as a result of enmity against ".my household, harassing and killing them

Be aware that on the Day of Judgment, three banners will be offered to me from this Ummah: A dark black flag, which will frighten the angels. Its bearers will halt near me. .I will ask them: Who are you? They would have forgotten my name

They will say: "We are believers in God and we are Arabs." I will say: "I am Ahmad, the Prophet for both the Arabs and non-Arabs". They will say: "O Ahmad: We are from ".your Ummah

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I will ask them: "What did you do, after my death, to the Book of God and to my progeny?" They will reply: "We left and wasted the Book and we totally destroyed your progeny with enmity." I will turn away from them. And they would be driven to Hell extremely thirsty and black-faced. Then the second flag bearers with a darker .flag will come

I will ask them: "What did you do with the two valuables I left (i.e. the Holy Quran, and the holy progeny)?" (In response) they will say: "We opposed the Book, and humiliated and destroyed the holy family." I will say, "Go away from me." And they would be driven to Hell with dark faces and thirsty too. Then the third group will arrive "?with bright and shining flags and faces. I will ask: "Who are you

They will reply: "We are believers in Oneness of God and righteous. We are the followers of Muhammad (s.a.w.s.). We are the survivors of the rightful nation. We respected the holy Book of God and obeyed whatever was mentioned as permissible or forbidden in it. We befriended the progeny of the holy Prophet. We willfully helped them and fought against their enemies." I would tell them: "Congratulations! I am Muhammad, your Prophet. You lived in the world as you described." Then I will give them water from the Hauz of Kauthar, and then they will happily enter Paradise and .enjoy there forever

In the year ۶۰ A.H., when Muawiya۷ Ibn Abi Sofyân died, his son Yazeed۸ Ibn **** Muawiya, wrote a letter - Muawiyah Ibn Abi Sufyân Sakhr bin Harb Ibn Umayyah Ibn Abd Shams Ibn Abd Manâf is the founder of the Umayyad rule in Syria. He was born in

Mecca and had converted to Islâm after the conquest of Mecca. During the caliphate of Abu Bakr, under order of his brother, he got the command of the army. He became the governor of Jordan in the time of Umar. Thereafter Umar gave him the governorship of Damascus. During the caliphate of Uthmân he acquired the governorship of Syria bringing all other administrators under his rule. After killing of (.Uthmân and during the rule of Ali (a.s

to the governor of Medina, Walid Ibn Utbah,۹ and ordered him to get allegiance from the people of Medina,۱۰ especially from Hussain ibn Ali (a.s.) and if Hussain refused, he should cut off his head and send it to Yazeed. he was at once removed from the governorship by Ali (a.s.). Before the dismissal order reached him, Muawiyah raised the bogey of taking revenge from the killers of Uthmân and alleged that Ali (a.s.) had killed him, thus creating an excuse for war. Muawiyah is notorious for taking undue advantages through treachery and deceit. [Târikh Ibne Athir ۴/۲ Târikh Tabari ۶/۱۸۰; [Al-Badu Wat Târikh ۶/۵; Al-Alâm ۷/۲۶۱-۲۶۲

Yazeed bin Muawiyah bin Abi Sufyân was the second Umayyad ruler of Syria. He - was born in Matroon, brought up in Damascus and in the year ۶۰ A.H. took over caliphate after his father. The people headed by Hussain (a.s.) did not pay allegiance to him because of his indulgence in debauchery, fornication, and pleasure games. In the year ۶۳, people of Medina de-recognized him as a caliph. Yazeed sent Muslim bin Aqabah to crush them and allowed Medina to be devastated, looted, dishonored and massacred for three consecutive days and forced people to declare that they were .servants of Yazeed

Shameful sins took place in Medina and many companions of Holy Prophet (s.a.w.s.) and Tabein were killed. He died in ۶۴ A.H. [Târikh Tabari: Events of the year ۶۴; Târikhul [Khamis ۲/۳۰۰; Târikh Ibne Athir ۴/۹۴; Jumahartul Ansâb: ۱۰۳; Al-Alâm ۸/ ۱۸۹

Walid bin Utbah bin Abi Sufyân Umayyad is one of the chiefs of Bani Umayyah. He

became the governor of Medina in the year ۵۷ during the days of Muawiyah. After the death of Muawiyah, Yazeed wrote to him to obtain allegiance from people in his favor. He relieved him in the year ۶۰, recalled him and took advice from him and in ۶۱ reappointed him as the governor of Medina. He confronted the revolt raised by Abdullâh bin Zubair in Mecca and died of plague in Medina in the year ۶۴. He had performed Hajj with people in ۶۲. [Mirâtul Jinân ۱/۱۴۰; Nasabu Quraish /۱۳۳ ۴۳۳; Al-Alâm [۸/۱۲۱

Medina: which is also known as Yathrib? Its area was about half of Mecca. It was situated in the hot salty land with abundant water and date trees. The Masjid is in the middle of the city and the holy grave in the east. Medina has many other names like [Taybe and Yathrib and Mubarakah. [Majamul Buldân ۵/۸۲

Walid called Marwân Ibn Hakam۱۱ for consultation regarding Hussain (a.s.). Marwân said, "Hussain will not give allegiance, and if I were you, I would have cut off his head." Walid said, "I wish my mother had not given birth to me and I had not existed!" Then he summoned Husain (a.s.). Hussain approached him with thirty members of his family. Walid informed him about the death of Muawiya, and asked him to give .allegiance to Yazeed

He said, "O? Sir! Since allegiance is not a secret affair whenever you invite the people, you may call me too." Marwân said, "O Amir! Do not accept his excuse and if he refuses, cut off his neck." Hussain (a.s.) became angry and said: "Woe unto you, O son of bustard! You order my beheading! You are a liar and you have, by Allâh, shown meanness." Then he turned towards Walid, and said: "O Amir! We are the members of the Holy family of the prophetic mission. We

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Marwân bin Hakam bin Abil Aas bin Abd Manâf, Abu Abdul Malik, is an Umayyad caliph and is at the head of the dynasty of ?le Marwân (Umavi) whose kingdom is known as Marwânian. He was born in Mecca, brought up in Tâif and lived in Medina. Uthmân made him one of his closest confidant and also his scribe. After the murder of Uthmân he participated in the disturbance in Basra with ?isha and was with Muawiyah in

Siffeen. He was appointed governor of Medina during Muawiyah?s reign. Ibne Zubair drove him out of Medina. He went to Syria and died of plague in the year ۶۵. According to our narration his wife, mother of Khâlid bin Yazeed, killed him. [Usdul Ghâbah ۴/۳۴۸; [Târikh Ibne Athir ۴/۷۴; Târikh Tabari ۷/۳۴; Al-Elâm ۷/۲۰۷

are the mines of prophethood, and our house is the thoroughfare of angels. Allâh initiated and concluded with us (the divine knowledge) Yazeed is a debauchee, a drunkard; a murderer, and has shed much holy blood. All these factors have made him unworthy of caliphate. A man like me cannot give allegiance to him; however, tomorrow morning I will study about this matter, and will see who is worthy of being ".caliph

Then the Imâm (p.b.u.h.) left there. Marwân said to Walid: "You didn?t act as I advised you?" Walid said: "Woe unto you. Through your advice, you wished to destroy my world and the Hereafter? By Allâh! I do not like to get the worldly kingdom by shedding the blood of Hussain. By Allâh! I don?t think that one meets Allâh with the sin of murdering Hussain (a.s.) except that his balance (of deeds) is light, and Allâh will not be kind to him, and will punish him in Hell." Next morning Hussain (a.s.) came out of his house to get news, and he came across Marwân. Marwân said: "O Aba Abdillâh! I want ".to give you an advice. Rather hear me and accept it

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He said: Tell me, so that I may hear it. Marwan said: "I tell you to give allegiance to ".Yazeed, Amirul Momineen. It is better for your world and your Hereafter

Hussain (a.s.) said: "(Inna lillâh wa inna ilaiheh Râjeoon) Indeed we belong to Allâh, and to Him is our return." When the Ummah (society) falls into the leadership of men like Yazeed, it would mean an end to Islâm. Verily, I have heard from my grandfather the holy

Prophet who said, "Caliphate is forbidden for the household of Abi Sofyân." The conversation between Hussain (a.s.) and Marwân went on until the latter became furious and went away.۱۲

After this, as per the copy "A? there is a lengthy narration, which is not found in the - copy of "R?. Possibly it is a marginal (or footnote) written by the author on the book. Anyway we produce here the exact text of the copy of "A?: Ali bin Musa bin Ja?far bin Muhammad bin Tâwûs, the author of this book, says: Our research reveals that Hussain (a.s.) knew very well the consequence of his uprising and action and that it was his duty to do what he did. Groups, with their evidences-their names have been mentioned by me in the book Ghayâs Sultânul Wara A Sukhanas Sara-upto Abi Ja?far Muhammad bin Babawayh al-Qummi, who has in his book Amâli, quoted from Mufaddal bin Umar from Sâdiq (a.s.) and he from his father and grandfather that they informed me: One day Hussain came to Hasan (a.s.). When his eyes fell on his brother he wept. He asked: Why are you weeping? He replied: It is due to what is going to .happen to you

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He said: What will happen to me in that I will be martyred through poison. But, O Aba Abdillâh! There is no day like your day when thirty thousand people who consider themselves as the followers of our grandfather and who call themselves Muslims, will gather around you, shed your blood, dishonor you and capture your sons and women, and plunder your property. Then cursing of Bani Umayyah will be lawful. Dust and blood will rain from the sky. Everything including wild animals and fish in the sea will .weep over you

A group of those at whom I have hinted...As is mentioned at the end of the book Shâfi, his grandfather Muhammad bin Umar narrates that: My father Umar bin Ali (a.s.) talked about Dais from ?le Aquil and said: As my brother Hussain (a.s.) refused to give allegiance to Yazeed in Medina, I went to him in private and told him: May I be thy ransom, O Aba Abdillâh! Hasan Mujtaba, your brother (a.s.) has narrated from his fathers: At this moment weeping stalled my talking and I wept loudly. Hussain embraced me and said: Did he tell you that I would be killed? I said: Alas, O son of the Prophet. He said: By your father, did he inform you about my murder. He said: Yes, if you did not give allegiance. He said: Brother my father narrated from the Holy Prophet (s.a.w.s.) that I would be killed and my grave would be near his grave. Do you think

that I do not know what you know? No. By Allâh, I will never accept humiliation. It is Fâtima who complained to her father about what her progeny received from the :Ummat. Those who tormented her progeny will not be taken to Paradise. I say

Maybe some who have not recognized the gracefulness in martyrdom may understand that devoutness to Allâh is not like this, as if they have not heard the True Quran saying that sometimes devoutness lies in self killing: Then repent before your Creator by killing yourselves as it, in the sight of your Creator, is better for you. Perhaps they have relied on the verse: Do not destroy yourselves by your own hands and imagined that in this ayat the word Tahlakah means killing whereas the question is not like that. Tabbud (devoutness means man should make himself reach the stages of Sa?adat (bliss of salvation). The author of Maqtal, while explaining this verse, narrates from Imâm Sâdiq (a.s.), which conforms to intelligence. Aslam narrates that: We went to the battle of Nahavand and perhaps to other battles too. We arranged our rows and so also the enemy. They had unprecedented lengths and widths. The army of the Byzantines had their back to the city wall and their face .towards us

One of us attacked. People exclaimed: La Ilâha Illallâh. This man is throwing himself :into destruction (halakat). Abu Ayyub Ansâri said

Perhaps you have taken a wrong meaning from this verse and thereby you have mistaken the desire for martyrdom of this man as jumping into halakat. This verse is revealed in connection with us because we, instead of rushing to help the Prophet of Allâh remained stuck with our women and children and property and consequently refrained from assisting the Holy Prophet (s.a.w.s.) and this ayat has been revealed by way of admonishing and denouncing us. Its meaning is: By violating the command of the Holy Prophet and by remaining in the house with women and children you have thrown yourselves into halakat (destruction). This verse is for refuting our dead and for inspiring us to fight against the enemy in Jihâd. Thus the action of the said man was either for getting martyrdom or for inspiring the army against the enemy to get

.its reward in the Hereafter

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We say: We have brought these reminders in the Preface and in the discourse of this .book and the same will also be repeated henceforth

The next morning, ۳rd of the month of Shabân, ۶۰ A.H. Imâm (a.s) departed for Mecca. He stayed the rest of Shabân, Ramadân, and Zilqada in Mecca.۱۳ Abdullâh Ibn Abbâs۱۴ and Abdullâh IBn Zubair۱۵ came to him and proposed him to reside in Mecca. He said: "Indeed the holy Prophet has ordered me to fulfill a task, which I am carrying "!out." Ibn Abbâs went out exclaiming: "Wa Hussaina

Thereafter Abdullâh Ibn Umar۱۶ came and invited Imâm Hussain (p.b.u.h.) to ally with .the deviated government to keep away from war and bloodshed

Mecca has many other names like: Ummul Qura, Annisasah, Umme Raham. It is - .called Baitullâhil Harâm

Abdullâh bin Abbâs bin Abdul Muttalib Quraishi, Hâshmi, Abul Abbâs who was a chief - of the Community and a great companion of the Holy Prophet. He was born in Mecca and was brought up during the initial days of prophethood and became a servant of the Holy Prophet. He has narrated hadiths and he was with Ali (a.s.) during the battles of Jamal and Siffeen. He had become blind during the last days of his life; He resided in Tâif and expired in the year ۷۸ A.H. there. [Al-Isâbah Part ۴۷۷۲: Sifatus Safwa ۱/۳۱۴, [Hilyatul Awliya ۱/۳۱۴; Nasabu Quraish ۲۶; Al-Mahbar: ۹۸; Al-Alâm ۴/۹۵

Abu Bakr Abdullâh bin Zubair Al-Awâm Quraishi, Asadi became Caliph after the - death of Yazeed in ۶۴. He got control over Misr, Hijaz, Yaman, Khorasan, Iraq and most of Syria and he made Medina his center. He had encountered hard events with Bani Umayyah; Hajjâj Thaqafi went to fight him in the days of Abdul Malik bin Marwân. Ibne Zubair went to Mecca when Hajjâj was with his army in Tâif. There was a fight between them, which resulted in the killing of Ibne Zubair in the year ۷۳, A.H. He ruled as a Caliph for ۹ years. [Târikh Ibne Athir ۴/۱۳۵; Târikh Tabari ۷/۲۰۲; Fuwâtul

[Wafiyât ۱/۲۱۰; Târikhul Khamis ۲/۳۰۱; Al-Alâm ۴/۸۷

Abdullâh Bin Umar Bin Khattâb Adavi, Abu Abdur Rahmân, had become blind in the - last days of his life and he is the last Sahâbi

Imâm (a.s.) said: "O Aba Abdul Rahmân! Don?t you know that it is a dirty world which caused people so lowthat the holy head of Yahya Ibn Zakariya is sent to one of the bastards of the children of Israel? Don't you know that the Jewish people killed seventy prophets, from dawn to sunrise, during a day? Yet they went to their work in market, as if nothing had happened at all. Allâh did not make haste in punishing them, but gave them respite. Thereafter, He chastised them severely, which was a very hard chastisement from the Almighty God. O Aba Abdul Rahmân! Fear Allâh and do ".not refrain from assisting me

Event ۱

The narrator says, "The people of Kufa heard the news of the dignified arrival of Imâm Hussain (a.s.) in Mecca and his denial to give allegiance to Yazeed.۱۷ Many people gathered in the house of Sulaimân Ibn Surad Khozâei."۱۸

Sulaimân stood up, gave a sermon and at the end of his speech said: "Oh Shias! You know that Muawiyah has died and is getting the recompense of his deeds. He has (companion of the Holy Prophet) to die in Mecca. He was born and died in Mecca. The date and year of his death is unknown and under dispute. [Al-Isâbah ۴۸۲۵; Tabaqât [Ibne Sa'ad ۴/۱۰۵-۱۳۸; Tahzibul Asma ۱/۲۷۸; Al-Alâm ۴/۱۰۸

Kufa is the same city, which is well known and situated in the land of Babel (Babylon). - It is one of the cities of Iraq. It is called Kufa because it is circular. [Majamul Buldân [۴/۳۲۲

Abu Muttaraf Sulaimân bin Sard bin Abi al-Jun Abdul Uzza Manqaz as-Saluli al- -

Khuzâi was a Sahâbi and a Shia leader. He was by the side of Ali (a.s.) during Jamal and Siffeen. He was a resident of Kufa. He owned the State of Tawwâbeen during Alwardah and was martyred by Yazeed bin Haseen. [Al-Isâbah Part ۳۴۵۰; Târikh Islâm [۳/۱۷; Al-Alâm ۳/۱۲۷

nominated his son, Yazeed, on the throne of kingdom." Here is Hussain (a.s.) who has refused to confirm him, and he has migrated to Mecca, due to the rebellious Ommayides. You are the followers of him and his father. Today he needs your help. So think over. If you can fight with him against his enemy, then inform him. Otherwise if you are lazy, disunited, and fearful then do not capture him in deception and .complacency

Then they wrote the following letter to Imâm Hussain (p.b.u.h.) and dispatched it: In the name of Allâh, the Beneficent, the Merciful Submitted respectfully to Imâm Husain Ibn Ali Amirul Momineen (a.s.), from Sulaimân Ibn Surad Khozâei, Musayyab Ibn Najbah۱۹, Rafah Ibn Shaddâd۲۰, Habib Ibn Mozâhir,۲۱ and Abdullâh Ibn Vail۲۲ and his :(other Shias (followers

He was Musayyab bin Nujbah bin Râbiah bin Riyâh al-Fazari, Tabei, a chief of his - community. He had participated in the battles of Qadisiyah and in the conquests of Iraq. He was also present in the wars fought by Ali (a.s.). He became a resident of Kufa and was one of the Tawwabeen and among those who demanded the revenge for the killing of Hussain (a.s.). He attained martyrdom with Sulaimân bin Sard in the year ۶۵. He was a man of courage, struggle and devotion. [Al-Kâmil Fi Târikh ۴/۶۸-۷۱; Al-[Isâbah Part ۸۴۲۴; Al-Elâm ۷/۲۲۵- ۲۲۶

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Rafah bin Shaddad al-Bajli, Qari was one of the invading and courageous Kufians - .who were friends (Shias) of Ali (a.s.). Martyred in ۶۶ A.H

Habib bin Mazahir or Mazahhar bin Riyab bin Ashtar bin Najwan al-Asadi al-Kandi - Fiqasi is one of the brave Tabei leaders. He lived in Kufa. He had served Imâm Ali (a.s.) during all of his battles. He was from Shartat al-Khamees. He led the left wing of

Imâm Hussain?s (a.s.) army in Kerbala. He was ٧٥ years old. He had tried to obtain the

Peace of Allâh be upon you. Praise is for Allâh Who defeated the enemy of you and your father, i.e. one who was selfish, arrogant and jealous oppressor, who forcibly snatched the right of this Ummah, and deprived them from their rights; one who became sovereign without the consent of the community, who killed the good people and kept the evil ones and mischief-mongers alive and handed over the public treasury to the rebels and dictators, and thus we wish that he would have been driven away from the mercy of Allâh, like the people of Tham?d. Now we do not have any leader except you. So please come to us, so that Allâh may gather us for truth through .you

Here, Nomân Ibn Bashir٢٣ (the governor) has remained assistance of Bani Asad but before they could join the army of Hussain, the enemy came in the way. He was honorable and respectable in the eyes of Imâm Hussain (a.s.). He was held in high esteem in the society of Kufa. After his martyrdom Husain (a.s.) had condoled himself. His killer was Badil bin Hareem al-Gafqani. [Târikh Tabari ٥/٣٥٢-٤٤٠; Rijâlush Shaykh: ٧٢; Tasmiya min Qatli ma al-Husain: ١٥٢; Lisânul Mizân ٢/١٧٣; Al-Kâmil Fi Târikh, Events [of the year ٦١; Al-Elâm ٢/١٦٦; Ansârul Husain: ٨١-٨٢

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Apparently his correct name was Abdullâh bin Vail Tamimi as it is mentioned in - Rijâlush Shaykh: ٥٥. He is one of the companions of Amirul Momineen. His name comes after that of Qambar and this is a mistake. In the manuscript of Rijâlush Shaykh his name is mentioned before that of Qambar and that too before a number of other names. His name is mentioned in Sharhun Nahj and at other places also. [[SharhunNahj ٣/١٣٣

Nomân bin Bashir bin Sa?ad bin Thalaba al-Khazraji al-Ansâri is from Medina. - ٢٣ Nailah, wife of Uthmân had sent her shirt to him through Nomân to Syria. He was with Muawiyah in Siffeen. He had become the Qâzi (judge) of Damascus and thereafter governor of Yemen then of Kufa and thereafter of Hims. He was there when Yazeed died. Then Nomân gave allegiance to Ibne Zubair and people of Hims rose against

him. So he fled. Khâlid bin khilli al-Qalai alone in the government palace, and we are .not on his side in Friday pray and other ceremonies

If we come to know that you are coming toward us, we shall drive him out to Syria (Shâm)۲۴. Blessings and greetings to you inadvance, O son of the holy Prophet, and may Allâh have mercy on you and on your father, and there is no strength and might except that of Allâh, the High and the Great. They sent this letter. After two days, the people dispatched through another group ۱۵۰ letters, which were signed by one, two, three, or four persons... all of them requested the arrival of the Imâm to Kufa. The Imâm delayed response and did not reply to those letters. Then once he got ۶۰۰ letters. Letters came constantly, and exceeded to ۱۲۰۰۰ letters. The latest Kufian couriers were Hâni Ibn Hâni as Sabiee,۲۵ and Saeed Ibn Abdullâh al- Hanafi,۲۶ who :brought the following letter and it, was the last letter from the people of Kufa

pursued him and killed him in ۶۵ A.H. [Jumharatul Ansâb: ۳۴۵; Usdul Ghâbah۵/۲۲; Al-[Isâbah No. ۸۷۳۰; Al-Elâm ۸/۳۶

Shâm having pronunciation with or without hamaza is the plural of Shâmmat. It is - named so because of its dense population and due to the situation of villages close to one another. Its area from Euphrates to Areesh is lower than the locality of Egypt. Its width being from Dokuh towards Qibla to the territory of Byzantine. Its major cities include Halb, Manbaj, Bamat, Hams, Damascus, Baitul Maqdas and Magrat. Seashore [being that of Antioch and Tarablus... [Majamul Buldân ۳/۳۱۱; ۳۱۵

Hâni bin Hâni Hamadâni al-Kufi. He has narrated from Amirul Momineen (a.s.) and - -Abu Ishâq from him. [Tahzibul Tahzib ۱۱/ ۲۲

Saeed- Sa?ad from Bani Hanifah bin Majeem...He was a powerful epic singer. He -۲۶ was one of the couriers for the Imâm. [Târikh Tabari ۵/۴۱۹; ۳۵۳; Maqtalul Husain -Khwârizmi ۱/۱۹۵ ۲/۲۰; Al

In the name of Allâh, the Beneficent, the Merciful To Hussain son of Amir- ul-

Momineen Ali (p.b.u.h.) from his Shias, and the Shias of Amir -ul- Momineen (a.s.) Now, all people are waiting for you, and they have none other than you, in their mind, for leadership. So please hurry. Make haste, O? son of the holy Prophet. The gardens and field are green and full of fruits. The ground is full of grass and trees with sprouting branches and leaves. When your intention accrues, do come here so that you may lead the army which is ready. Salutation on you and your father in advance. Hussain "?(a.s.) asked Hâni and Saeed, "Whose letter is this

They replied: Shabas Ibn Rabaee,۲۷ Hajar Ibn Abjar,۲۸ Yazeed Ibn Harith,۲۹ Yazeed Ibn Raveem, Urwah Manâqib ۴/۱۰۳; Al-Bihâr ۴۵/۲۱, ۲۶ ۷۰; Tasmiya min Qatli ma al- [Hussain: ۱۵۴; Ansârul Hussain ۹۰ ۹۱

Shabas Rabaee Tamimi Yarbooi, Abu Quddoos was a Misri chief and a Kufian. In his - days he had seen the period of the Holy Prophet (s.a.w.s.). Thereafter he claimed prophethood along with Sajah. Then he returned to Islâm. He asked for punishment for the killers of Uthmân. Despite inviting Hussain he went to fight against Imâm and got killed in the year ۷۰. It is said: After his capture, Ibrahim asked him: Tell the truth, what did you do in Kerbala. He said: I hit the face of Imâm with my sword. He was told: Woe unto you o cursed one! Did you not fear Allâh and his grandfather? Then Ibrahim incised the flesh of his thigh to such an extent that he died. [Al-Isâbah No: ۳۹۵۰; Tazibut Tahzib ۴/۳۰۳; Mizânul Etedâl ۱/۴۴۰; Al-Elâm ۳/۱۵۴] ۲۸- Hajar-Pronounced like "katan? or "katab? bin Abjar was a Kufian. It is said he had narrated from Amirul Momineen, and that Sammak bin Harb had narrated from him. [Ar- Rijâl fi Tajul Uroos [۲/۲۵

Ibn Qais,۳۰ Umar Ibn Hajjâj,۳۱ and Muhammad Ibn Amir Ibn Atarad.۳۲ It is narrated that, at that time, Imâm got up and prayed between Rukn and Maqâm, and wished good affairs from Allâh. Then he called Moslem Ibn Aquil۳۳ and acquainted him with the situation. He sent the reply to Kufa through him, wherein he had mentioned his .intention to go to Kufa

The text of the letter was: "I am dispatching my cousin Moslem Ibn Aquil to you, so ".that he may convey to me your opinion and views

In some manuscripts he is mentioned as Yazid bin Hârith or Yazeed bin Raveem. But - what appears to be correct is that there should have been a man by the name Yazeed bin Hârith bin Raveem and he must have converted to Islâm by Amirul Momineen. He was present in the battle of Yamâmah. He resided in Basra. He was killed in Ray in ۶۸ A.H. [Al-Kâmil; ۴/۱۱۱; Al-Isâbah No: ۹۳۹۸; Tahzibut Tahzib ۸/۱۶۳, Jumharatul Ansâb ۳۰۵; [Al-Elâm ۸/۱۸۰-۱۸۱

Apparently the correct name is Urwah bin Qais. [Târikh Tabari ۵/۳۵۳; Ansâbul Ashraf - ۳/۱۵۸] - What is mentioned at P. ۳۸ in Irshâd of Mufid is Hajjâj Zubedi. - Muhammad bin Amir bin Atarad bin Hajib bin Zurârah at-Tamimi ad Darimi is a Kufian. His name is mentioned in stories of Hajjâj and other rulers. He was one of the commanders in the army of Ali (a.s.) in Siffeen. He died around ۸۵ A.H. [Al-Mahbar: ۱۵۴, ۳۳۸ ۳۳۹; Lisânul [Mizân ۵/۳۳۰; Al-Elâm ۶/۳۱۹

Muslim bin Aquil bin Abi Tâlib bin Abdul Muttalib bin Hâshim was a Tabei and a man - of wisdom and courage. His mother was Umme Walad bought by Aquil from Syria. Imâm sent him to Kufa so that he may take allegiance for him from the people over there. He left Mecca in the middle of Ramadhân and reached Kufa on the ۶ th of Shawwâl. He is the first man to be martyred for Hussain (a.s.). [Maqâtilut Tâlibiyyin: ۸۰; At-Tabaqâtul Kubra ۴/۲۹; Tasmiya min Qatli ma al-Hussain: ۱۵۱; Al-Kâmil fi Târikh ۴/۸-۱۵; Al-Akhbârut Tiwâl ۲۳۳; Târikhul Kufa: ۵۹; Al-Elâm ۷/۲۲۲; Ansârul Husain: ۱۲۴; Ziyâul [Ainain ۱۳-۲۹

Moslem went with the Imâm?s letter and reached Kufa. As the people knew about the Imâm?s letter and his program, they were pleased with the arrival of Moslem.They invited Moslem to stay in the house of Mukhtâr Ibn Abi Ubaidah Thaqafi,۳۴ and the Shias began to come to that place. When the people gathered around Moslem, he read the Imâm?s letter. ۱۸۰۰۰ persons paid allegiance to him. Abdullâh Ibn Moslem al-Bahili, Ammârah Ibn Walid, and Umar Ibn Sa?ad۳۵ wrote a letter to Yazeed, informing

him about Moslem Ibn Aquil and the situation in Kufa. They advised him to dismiss .Nomân Ibn Bashir and replace him by someone else

Mukhtâr bin Abi Ubaidah bin Masood Thaqafi, Abu Ishâq, a man from Tâif was one of - the outstanding avengers of the blood of Hussain from Bani Umayyah. He had marched to Medina with his father and had relations with Bani Hâshim. Abdullâh bin Umar married Mukhtâr?s sister Safiyah. He was with Ali (a.s.) in Iraq. Thereafter he .began to reside in Basra. Ubaidullâh bin Ziyâd arrested him in Basra

He was extradited to Tâif by the recommendation of Ibne Umar. After Yazeed died he went to Kufa and rebelled to avenge the blood of Hussain (a.s.). He captured Kufa and Mosul and killed the killers of Hussain (a.s.) and got killed in the war with Mus?ab bin Zubair in the year ۶۷ A.H. [Al-Isâbah No: ۸۵۴۷; Al-Farq Bainal Garq: ۳۱-۳۷; Al- Kâmil fi Târikh ۴/۸۲-۱۰۸; Târikh Tabari ۷/۱۴۶; Al-Elâm ۷/۱۹۲] ۳۵- Umar bin Sa?ad Abi Waqqâs Zahri Madani, Ubaidullâh bin Ziyâd gave him the command of ۴۰۰۰ men and sent him to the battles of Dailâm. He had with him the order appointing Umar bin Sa?ad as the governor of Ray. Then when Ubaidullâh knew about Hussain?s (a.s.) movement towards Iraq he wrote to Umar bin Sa?ad to return with his army and ordered him to fight against the Imâm. He made an excuse. Ibne Ziyâd threatened him that he would take back the governorship of Ray. So he submitted. Umar bin Sa?ad was killed by the [powerful hand of Mukhtâr. [At-Tabaqât ۵/۱۲۵; Al-Kâmil fi Târikh ۴/۲۱; Al- Elâm ۵/۴۷

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Yazeed wrote to Ubaidullâh Ibn Ziyâd,۳۶ the Governor of Basra,۳۷ "We gave you the governorship of Kufa (in addition to Basra)." He informed him about Moslem Ibn Aquil?s affair, and ordered that he should be arrested and killed. Ubaidullâh prepared to .move towards Kufa

Hussain (a.s.) wrote a letter to the nobles of Basra, and sent it through one of his friends, Sulaimân Abârzin۳۸, and invited them to assist him. He reminded them of their responsibility to obey the Imâm. This group included Yazeed Ibn Masood Nahsali and Munzir Ibn Jârood Abdi.۳۹

Ubaidullâh Ibn Ziyâd Ibn Abih was born in Basra. He was in Iraq when his father died. - He went to Syria and Muawiyah sent him to Khorasan as Amir in ۵۵ A.H. and Yazeed confirmed him in ۶۰. The event of Kerbala took place in his time and by his hand. After the death of Yazeed, the people of Basra gave him allegiance and then revolted against him. He secretly fled to Syria. Then he went to Iraq and there was a fight between him and Ibrahim Ashtar. His army scattered and Ibrahim killed Ubaidullâh at Khazar in Mosul. He was called Ibn Marjâna and was notorious as a womanizer. [[Târikh Tabari ۶/۱۶۶ and ۷/۱۸ and ۱۴۴; Al-Elâm ۴/۱۹۳

Basra is an Islâmic city built during the caliphate of Umar. It was named as Basra in - ۱۸ A.H. as soft stone (Basra) was found there. Basra and Kufa jointly are known as [Basratân. [Majmâul Bahrain ۳/۲۲۵-۲۲۶

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Sulaimân was a friend of Hussain (a.s.) who was sent to Basra by Imam. He was - asked to meet one of the chiefs of Basra who handed over Sulaimân to Ubaidullâh. Ubaidullâh killed him. Some historians say he was martyred in Kerbala with Hussain (a.s.). Apparently the man named Sulaimân who was martyred in Kerbala was another person. [Târikh Tabari ۵/۳۵۷-۳۵۸; Maqtal of Khwârizmi ۱/۱۹۹; Bihâr ۴۴/۳۳۷-۳۴۰; Ansârul [Hussain: ۷۴; Ziyâul Ainain ۳۹-۴۰

Munzir Ibn Jârood was born in the time of the Holy Prophet and was with Ali (a.s.) - and was made the governor of Istakhar by the Imâm. When the Imâm got news about his undesirable affairs he was

Yazeed Ibn Masood gathered Bani Tamim, Bani Hanzala, and Bani Sa?ad and told them, "O Bani Tamim! How do you find my character, condition, and family, and nobility among you?" They said, "Well, very good! You are the pillar and head of every excellence, the center of nobility, and in the forefront of eminence." He said, "I have called you for obtaining your opinion and assistance in my affairs." They replied, "By ".Allâh! We will do our best to express our view. Tell us, so that we may know

He said: "Certainly Allâh has dragged Muawiyah into disgrace and destruction, and

has removed his mark. It was he who opened the floodgates of sin and oppression, and it was he who laid the foundation of tyranny. He imposed the allegiance of his son on the people by force, and imagined that he had established him firmly state. Woe unto what he intended. He made an effort and failed. He called for advice and did not get support. Now his son, Yazeed, the drunkard and he who heads every evil and sin, claims to be the caliph of Muslims, and wants to be their ruler without their consent and approval. This is, while he does not know the path of truth, because of his being weak in knowledge and tolerance. I believe that war and fight against Yazeed is more ".urgent than war against polytheists

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And here is Husain Ibn Ali, son of the dear daughter of the holy Prophet (s.a.w.s.), who enjoys dismissed. Ubaidullâh made him the governor of the borders of India in ۶۱ A.H. and died at the end of the same year. [Al-Isâbah Part ۸۳۳۶; Jumharatul Ansâb: ۲۷۹; Al-? ghâni ۱۱/۱۱۷; Al-Elâm ۷/۲۹۲] nobility, dignity, and wisdom. His distinction is beyond the ability of the pen to write, and the tongue to speak. He is an ocean of knowledge, which has no shore. He is the suitable person for the post of caliphate. He enjoys a brilliant record, an age full of experience, a glorious background, and honorable kinship. He is very affectionate to the youngsters and kind to the elders. How nice it would be if people had a leader like him, and if he had become the Imâm of the .Ummah. Allâh has made his plea incumbent and his sermon very audible

Do not run away from the Divine Radiance, and do not grope in darkness of falsehood. It was Sakhr Ibn Qais۴۰ who brought on you the disgrace of not participating in Jamal war. Today you may clean that blot by rising help to the son of the holy Prophet (s.a.w.s.). By Allâh anyone who refrains from helping him, Allâh has prepared humiliation and shortage for him and his family. And now behold! I am the one who has worn the dress of war and have put on the armor. Now the one who is not .martyred will die, and the one, who flees, will certainly meet death

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May Allâh have mercy on you. Give me a good response. Banu Hanzala said, We

always have been the arrows of your bow, and the horsemen of your family. If you come out for a fight along with us you will be victorious and conqueror. If you see difficulties, again we will be with you, and will help you with our swords - He was known as Ahnaf because of a defect (crookedness and lameness) in his leg. There is a dispute regarding his name. Some say it was Sakhr and according to some his name was Zahak. He was born in Basra and had seen the time of the Holy Prophet, but not the Holy Prophet himself. He isolated himself from the battle of Jamal and died in [Kufa. [At-Tabaqât ۷/۶۶; Jumharatul Ansâb: ۲۰۶; Târikhul Islâm ۳/۱۲۹; Al-Elâm ۱/۲۷۶ ۲۷۷

and will protect you at the cost of our lives. So rise up for whatever you wish. The Banu Sa?ad got up to speak and said, "O Aba (father of) Khâlid: The most inappropriate deed, in our eyes, is to oppose you and to disobey your command and opinion. If Sakhr Ibn Qais has ordered us to give up war he has eulogized us, and our honor, and pride has remained intact as before. Please permit us to consult one another so that we may convey to you the outcome." Thereafter Banu Amer Ibn Tamim spoke, "O, Aba Khâlid! We are sons of your father, and your confederates. If you become angry then we do not like to remain happy and silent. If you march we shall not sit at home. Every command of yours is right. So call us up so that we may respond, and give order to us so that we may obey. Issue order whenever you wish. It is only up to you." He said, "O Banu Sa?ad! If you will obey the command, then Allâh will not deprive you from power and the sword. It will always remain in your hand." :(.Thereafter, a letter was written accordingly (unanimously) to the Imâm (a.s

Bismillâhir Rahmânir Raheem

I have been honored by your graceful letter and I have come to know about its contents; wherein you have summoned me, and have invited me that I should profit from your obedience and become fortunate by helping your honor. The Almighty Allâh never keeps the world without the one who does well and who guides towards salvation. You are Allâh?s perfect Sign for the entire creation and His Trust on earth. Yes, you are the fruitful branches of the Prophetic Olive tree, which was planted by

the holy Prophet (s.a.w.s.). The highflying bird acquires its graceful flying through your holy hand. I have made Bani Tamim subservient to you, and they are your total and perfect followers. They are rushing to you for obeying you, just as a thirsty camel rushes towards water. I hand over to you the obeyance of Bani Sa?ad and have washed away the internal dirt from their souls so thoroughly that it shines nicely .before every eye to observe

After reading this letter Imâm Hussain (a.s.) said: May Allâh protect you on the Frightful day (Hereafter), and gratify you on the Day of terrible thirst. Ibn Masood Nahsali had just made preparations to move towards Imâm Hussain (a.s.) when he got the news of Hazrat?s martyrdom. As he could not get the opportunity of helping the Imâm, he got restless. Munzir Ibn Jârood handed over the message of Imâm Hussain (a.s.) and the messenger to Ubaidullâh Ibn Ziyâd because he feared that he could be a spy of Ubaidullâh and Bahriya, daughter of Munzir, was wife of Ubaidullâh. Ubaidullâh hanged the messenger, and gave a speech warning the people against revolting and fanning troublesome news. The next morning Ubaidullâh assigned his .brother Uthmân Ibn Ziyâd in his office in Basra, and he himself rushed to Kufa

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Spending that evening near Kufa, he entered the city at night. People imagined that Hussain (a.s.) had arrived. So they became happy and rushed to greet him. But on seeing Ibne Ziyâd they dispersed. Ibne Ziyâd went to the Government House. He stayed there overnight. Next morning he went to the mosque and through his speech .warned people against disobeying the ruler, and promised rewards for obedience

When Moslem Ibn Aquil got this news he feared identification. So got out of Mukhtâr?s house and went to the house of Hâni bin Urwah. Hâni gave him a good welcome. Shias began to meet him at the house of Hâni. Ibn Ziyâd planted his spies over them. When Ibn Ziyâd came to know that Moslem was in Hâni?s house, he summoned Muhammad Ibn Ash?ath[۴۱], Asma Ibn Kharja[۴۲], and Amr bin Hajjâj and asked, "What is the matter? Why is Hâni not coming to meet me?" They said, "We do not know. It is said ".that he is ill

He said: "I have heard that he has now recovered and that he sits at the door of his house. If we know that he is not well we may go to see him. Go to him and remind him not to ignore our due right. Since he is a noble Arab, I do not like that he should be charged with corruption." They went to Hâni, stayed there with him and asked him: "What happened, why not you go to see the Amir (Ibn Ziyad)? He has remembered you saying, If I know that he is ill. I may go to see him." Hâni said: Illness prevented .me

Muhammad bin Ashath bin Qais Kandi is one of the companions of Musab bin Zubair. - He got killed in ۶۷ A.H. [Al-Isâbah No: ۸۵۰۴; Al- Elâm ۶/۳۹] - Asma bin Kharja bin Haseen Fazari was a Tabei and one of the first class personalities of Kufa. He died in ۶۶ A.H. (lunar). [Fuwâtul Wafiyât ۱/۱۱; Târikhul Islâm ۲/۳۷۲; An Nujoomuz Zahira ۱/۱۷۹; Al- Elâm [۱/۳۰۵

They said, "He has heard that you have recovered and that you sit at the door of your house in the evening. The ruler will not tolerate this drawback and disloyalty, especially from someone like you. You are a nobleman of your community. We ask ".under oath to get up, take a ride and come along with us to him

Hâni put on his dress and rode on his animal. On reaching the palace, Hâni was fearful and said to Hassân bin Asma Ibn Khâriji, "O my nephew! By Allâh, I fear this man. What do you think?" He said: "O uncle! Do not be afraid. I do not feel worry about you." (Hassân did not know what was going on behind the curtain and why Ibn Ziyâd had sent him to Hâni). Hâni went to Ubaidullâh along with other companions. Seeing Hâni, Ubaidullâh said: Dishonesty has dragged him to you (it is an Arabic proverb). Then he looked at Qâzi Shureih۴۳ who was sitting by his side, pointed towards Hâni and recited the following couplets of poet of Madi Karb Zubedi.۴۴ I desired life for him, .and he wanted death for me. This is meant by the excuse of your friend

Hâni said: What has happened to the Amir? - Shureih bin Hârith bin Qais Al-Kindi - Abu

Umayyah - was originally from Yemen. He died in the year ۷۸ A.H. He was the Qâzi (Judge) of Kufa during the days of Umar, Uthmân, Ali, Muawiyah and even Hajjâj. He resigned ۷۷A.H. and Hajjâj accepted his resignation. [At-Tabaqât ۶/۹۰-۱۰۰; Wafyâtul Ayân ۱/۲۲۴; Hilyatul Awliya ۴/۱۳۲; Al-Elâm ۳/۱۶۱] - Amr bin Madi Karb Zubedi (Faras, Yemen). He came to Medina in ۹ A.H. along with ۱۰ persons and accepted Islâm. His Kunniyyat was Abu Thaur. He died near Rey in ۲۱ H. [Al-Isâbah No. ۵۹۷۲; At- Tabaqât [۵/۳۸۳; Khizânatul Adab ۱/۴۲۵

Ibn Ziyâd said, "Shut up, O Hâni! What is going in your house against Amir-ul-Momineen and the Muslims? You brought Moslem Ibn Aquil in your premises, and you are gathering fighters and arms for him there?" Hâni said: I have done nothing. Ibn Ziyâd: Call my servant, Ma?qqal. This Ma?qqal was a spy of Ibn Ziyâd who knew many secret of Hâni?s house. Ma?qqal came and stood near Ibn Ziyâd. When Hâni saw Ma?qqal, he understood that he was Ibn Ziyâd?s spy, said, "By God! Neither I had called him to my house nor did I invite him to rise in revolt. But he took shelter in my house. I felt ashamed in refusing shelter. This sheltering made me responsible for him. I gave him protection. Now since you have known this matter let me go and relieve him from ".my house so that he may go wherever he likes and that my responsibility is over

Ibn Ziyâd said: "No, by Allâh. You cannot leave here until you hand over Moslem to me." Hâni: "No, by Allâh. I will never do such a shameless thing. I cannot hand over my guest to you so that you kill him." Ibn Ziyâd: "By Allâh, you must deliver him." Hâni: "I ".will never do so

Event ۲

Dialogue between them prolonged. Moslem Ibn Amr Bahli got up to say: If the Amir allows I may talk to Hâni in privacy. Both went aside in such a way that Ibn Ziyâd could .see them. When their talk became loud Ibne Ziyâd also heard it

Moslem told Hâni: "O Hâni, I administer oath of Allâh to you. Do not kill yourself, and do not put your tribe in trouble. I am afraid you will be killed. This man, Moslem Ibn

Aquil is the cousin of Ibn Ziyad. He will never be harmed or killed by them. Hand him over to them as this deed will not cause any disgrace or loss to you, since you will be handing him over to the ruler." Hâni said: By Allâh, it is disgrace on my part if I hand over my refugee, my guest, and the representative of the son of the holy Prophet to his enemy, shile my hands are powerful and I have many friends. Even if I were alone .and without helpers, I would not hand him over until I sacrifice my life for him

Bahli administered him an oath. But Hâni declined emphatically. Ibn Ziyâd, who heard these words said, "Bring him to me. So he was brought near him." Ibn Ziyâd said: "By Allâh. I say, hand him over. Otherwise I will behead you." Hâni replied: "Then light of the edges of swords will light up around your palace." Ibn Ziyâd said: "Woe unto you. Do you threaten me with your sword?" Hâni thought that his tribesmen had heard his voice. Ibn Ziyâd said: Bring him close to me. Then he beat him up on his head, face, nose and cheeks with his whip so much that his nose broke and flesh fell off his face, .and blood rolled over his clothes. The whip was also broken

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Hâni stretched out his hands and took hold of the handle of the guard?s sword to snatch it and to attack. The guard caught him. Ibn Ziyâd shouted: Hold him. They grabbed him and dragged and imprisoned him in one of the palace rooms, and closed .its door. Ibn Ziyâd also ordered posting of warders to watch him

Asma Ibn Kharja or Hassân Ibn Asma rose up and said: "Deceptive indeed was today. O Amir! You asked us to bring this man to you. Now when he arrived you broke and disfigured his face, and colored his beard with blood and tried to kill him." Ibn Ziyâd became angry at his words and said: You are also from him. On his order, they beat him up, chained him and jailed him in a corner of the palace. He exclaimed: Inna lillâh .wa inna ilaihi Râjeoon. O Hâni! I offer you condolences

The narrator says: Amr bin Hajjâj heard that Hâni was killed. Raviha, daughter of Amr was Hâni?s wife. Amr came to government Palace along with the entire tribe of Mizhaj. He shouted: I am Amr Ibn Hajjâj, and all these are the warriors of Mizhaj, and its leading personalities. We have not left obedience and we do not want

disintegration in the community. We have got news that our chief Hâni has been killed. Ibn Ziyâd understood the reason of the assembly of those people. He asked (Judge) Shureih to call on Hâni, and to inform the community about his being safe. Shureih (who was a liar Judge) did so, and the gathering became glad and returned.

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Moslem Ibn Aquil got this news. So he stood up along with his friends to fight against Ibn Ziyâd. They surrounded the palace of Ibn Ziyâd. Ibn Ziyâd was beseiged in his palace. The battle began between the army of Ibn Ziyâd and the army of Moslem.

The companions of Ibn Ziyâd who were with him inside the palace, warned the friends of Moslem against war and asked them to fear the Syrian army. This condition continued till nightfall. When night fell, the friends of Moslem left him and talked to one another: "What can we do for this sedition that has come on us so rapidly? It is better to remain in our houses, and leave these two parties to themselves until Allâh improves their affairs." Except ten persons from his friends no one remained with Moslem. He went to the mosque to offer evening prayers. The last ten also dispersed.

When Moslem saw such a situation, he moved alone in the Bazar and streets of Kufa, until he reached and halted at the door of the house of a lady named Tooa. He asked for water and she provided it. Then he sought shelter which also she extended. Tooa?s son knew this and he informed Ibn Ziyâd. Ibn Ziyâd summoned Muhammad Ibn Ashath and sent him with soldiers to arrest Moslem. As Moslem heard the noise of the horse hooves, he put on the war dress, mounted a horse and proceeded to fight with the enemy.

Moslem, who was a brave man, killed a number of enemies. The sword in his hand moved in such a way that people remembered the wielding of Zulfiqâr in the hand of Haider Karrar Ali (p.b.u.h.). Muhammad Ibn Ashath cried. "O Moslem. You are given amnesty." Moslem replied: "The amnesty offered by you liars, and misdoers does not have any value."

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Then he renewed fighting and recited the lyric poem of Humran bin Mâlik Khasami: I have vowed not to die but as a free man, even if death looks ugly. I dislike cheat and fraud or the mixture of cool and palatable drink with hot and bitter substance. Every man must once meet with hardship and trouble. I shall strike you, I am not afraid of harm and loss. They said: "Our words are not deceitful." Moslem did not care. He continued his constant attacks. Then the enemy rushed to him collectively. He became very weak due to frequent wounds. A man hit him with his spear from behind, .whereby Moslem fell down and was captured

When they took him to Ibn Ziyâd, Moslem did not salute him. The guard said: Salute the commander. Moslem replied: You shut up. Woe unto you. He is not my commander. Ibn Ziyâd said: Salute me or not, you will be killed. Moslem told him: "It is no wonder if you kill me, as there were people worst than you who killed men better than me. If you cut my body in the worst way, it would only expose your inner dirt and ".meanness; as such crimes have been imbibed in your nature

Ibn Ziyâd said: "O disobedient and mischief- maker! Having left the chief, you have broken the power of the muslims and are now creating trouble." Moslem: "O Ibn Ziyâd! You have lied. It was Muawiyah and his son Yazeed who broke the strength of the muslims. With regards to trouble, it is you and your father Ziyâd, bondsman of Bani Allâj of Thaqeef,۴۵ who is the real germ of every hypocrisy and mischief. I hope "!Allâh will grant me martyrdom through the hand of the most corrupt person

Ibn Ziyâd said: You desired something which Allâh withdrew it from you and granted it to the deserving one. Moslem asked: "O son of Marjâna! Who deserves it?" Ibne Ziyâd: "Yazeed bin Muawiyah." Moslem replied: "Thanks to God! I am pleased with Allâh?s Judgment between you and us." Ibn Ziyâd said: "Do you think that you have a "?right in caliphate

Moslem replied: "No doubt, I am certain of it." Ibn Ziyâd: "Tell me, why did you come to this peaceful city and caused conflicts among its residents and disturbed their affairs?" Moslem said: "I did not come to do anything like that. But it is you who

uplifted evils, buried virtues, and imposed yourself on people without their consent. You dragged people against Allâh?s commandments. You are ruling the people like those dictators. We came to order - Sayyid Khui says: Ziyâd bin Ubaid... is the same Ziyâd bin Abih whose mother is Sumayya, notorious for adultery. Her attachment with Abu Sufyân is known to all and their bastard son is Ubaidullâh, the killer of Husain (a.s.) cursed son of the cursed, and the father of the cursed in the first is the same Ziyâd [who is known by the name of his mother. [Mojam Rijâlul Hadith ۷/۳۰۹

good and prohibit evil, and make people to follow the Book of Allâh and, as averred by the holy Prophet (s.a.w.s.) this responsibility suits us." Ibn Ziyâd (may God?s curse overtake his soul) began to curse Moslem, Ali, Hasan and Husain. Moslem said: "It is you and your father who are the worst of the people. O enemy of Allâh! Do whatever ".you like

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Ibn Ziyâd ordered Bukair Ibn Umrân, the malicious and the accursed one, to take Moslem to the top of the palace and kill him. They took Moslem upstairs, who engaged himself in words of prayers and seeking Allâh?s rewards for the holy Prophet (s.a.w.s.). Then they decapitated him and came down fearful and trembling. Ibn Ziyâd asked: "What is happening to you?" He said: "While killing him, I saw a black colored and ugly faced man standing in front of me, who was biting his nails - or biting his lips - ".I was not afraid like that ever before

Ibn Ziyâd: "Perhaps you are frightened." Then he ordered for killing of Hâni Ibn Urwah. They took him for execution while he was shouting: O Mazhaja, where are Mazhajis? And where are our tribesmen and relatives? The executers said: Raise your head. Hâni said: I am not generous in giving away my own life and will not help you in .assassinating me. Ibn Ziyâd?s slave, Rashid, hit at his neck and killed Hâni

About the martyrdom of Moslem and Hâni, Abdullâh Ibn Zubair Asadi۴۶ (according to another statement, Farazdaq۴۷ recited thus: If you do not know what death is, then look at Hâni and the son of Aquil in the market field; That brave man whose face was disfigured with a sword and another one who was fell from the top of a wall; These

two were crushed under the feet of oppression and yet their names are on the tongues of everyone; You see a body that death changed its color and blood that continues to gush from it; This is the young courageous man, whose modesty is higher than the modesty of a chaste young girl; His power stronger than the power of ;a double edged sharpened sword

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Is there anyone else who sits so comfortably on a horse? Now Mizhaj forgets him totally; The one whom everyone was ready to obey; If you have no guts to avenge the blood of your brothers; Then play music for a while, with the bastards. ۴۶ - Abdullâh bin Zubair bin A?shi. His name is Qais bin Bajrah bin Qais bin Munqaz bin Amr bin Qaen Asadi. [Adabut Taff ۱/۱۴۶] ۴۷ - Farazdaq Humam bin Ghaib, Abu Faras was a noted poet, a linguist and a noble personality in his community. His father and grandfather were also among generous noblemen. He died at the age of about ۱۰۰ years. [Khizânatul Adab ۱/۱۰۵-۱۰۸, Jumharat Ashârul Arab/۳/۱۶۳, Al-Elâm ۸/۹۳] ۵۵ The narrator says: Ubaidullâh Ibn Ziyâd conveyed to Yazeed the news about Moslem and Hâni. In response, Yazeed appreciated his job and thanked for it. He also informed Ubaidullah about Husain's intention of moving towards Kufa, and ordered him to .arrest, imprison and kill any suspicious person

Imâm Hussain (a.s.) left Mecca on Tuesday, the ۳rd or ۸th of Zilhajj ۶۰ A.H., that is, on the day of Moslem?s martyrdom. Abu Ja?far bin Muhammad bin Jurair Tabari Imâmi in his book Dalâil Al-Imâmah۴۹ says; "Abu Muhammad Sufyân Ibn Waqee۵۰ from his father Waqee,۵۱ - Shaykh Tehrâni, in Az-Zariah ۸/۲۴۱, says: Abu Ja?far Muhammad bin Jurair bin Rustam Tabari Amoli Mazandârâni had come after Muhammad bin Jurair Tabari Kabir. He is a contemporary of Shaykh Tusi (d. ۴۶۰ A.H.) and he corroborates ...this matter

Dalail Al-Imâmah or Dalail ?immah was compiled after ۴۱۱ A.H. Shaykh Tehrâni says: - Sayyid Tâwûs was the first person to quote from this book... It may be remembered that in the year ۴۰۵ A.H., there were ۱۵۰۰ books in library and from among all those books it was the complete manuscript of this books to which the Sayyid had been

quoting along with the author?s name during his initial, middle and last days in his books in various contexts. But that copy reached the latter only in an incomplete form. [[Az-Zariah ۸/۲۴۴]

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In Mustadrakât Ilme Rijâl ۴/۹۵, it is mentioned: Sufyân bin Waqee has not been - mentioned by his name Abu Muhammad. Muhammad bin Furât Vahhan has narrated from him and he from his father and his uncle. Muhammad bin Jurair has narrated .from him and from his father and uncle from Amash in Dalâilul Mojizât

Waqee bin Jarah bin Maleeh Rawâsi, Abu Sufyân was a Hâfiz of Hadith and a - Muhaddith of Iraq in his time. He was born in Kufa and died at Feed while returning from Hajj in the year ۱۹۷-۱۹۹. [Tadkeratul Huffâz ۱/۲۸۲; Hilyatul Awliya ۸/۳۶۸; Mizânul [Etedâl ۳/۲۷۰; Târikh Baghdâd ۱۳/۴۶۶; Al-Elâm ۸/۱۱۷

from A?mash۵۲(his uncle), from Abu Muhammad Wâqidi and Zurârah Ibn Khalaj۵۳ We met Husain (a.s.) three days prior to his movement towards Iraq.۵۴ We informed him about the weakness of the Kufians, and that their hearts were with him, but their swords were against him." Imâm Hussain (a.s.) pointed his blessed hand towards the sky. The gates of the sky opened and innumerable angels, whose number is not .known to anyone except the Almighty Allâh, came down

Imâm (a.s.) said: If it was not for the causality in this world and had not the fixed time (death) arrived, I would fight them with these powers. But I know, with certainty, that the place of the martyrdom of me and my companions is there, from where none, but .my son Ali would be saved

It is mentioned in narrations that when Imam Husain (p.b.u.h.) wanted to proceed towards Iraq, he stood up and gave a sermon and said: All praise is for the Almighty Allâh, and only His - Amash, Sulaimân bin Mehran Asadi Valai, Tabei from Rey. He was brought up in Kufa where he died also. He transmitted around ۱۳۰۰ hadiths. He died in [۱۴۸ A.H. [At-Tabaqât ۶/۲۳۸; Al-Wafiyât ۱/۲۱۳ Târikh Baghdâd ۹/۳; Al-Elâm ۳/۱۳۵

Mustadrakât Ilme Rijâl ۳/۴۲۵ has considered that Zarrah bin Khalaj and Zurârah bin - Sâleh were two persons. Perhaps it was one who saw a Mojizah (miraculous vision) wherein the Hazrat informed him about his martyrdom and also of his friends. Quoting Ibne Sâleh he says: He had the honor of meeting Husain (a.s.) three days .before he revolted

Iraqain: Kufa and Basra. Iraq is known as Suwad due to its being covered with date - trees and other vegetation. Its length was from Hadisa in Mosul to Abadas and its breadth from Azeeb in Qadisiya to Halwan. Yet the known length of Iraq is less than [the length of Suwad. [Mojamul Buldân ۳/۲۷۲; ۴/۹۳-۹۵

will prevails; power and strength is not available except from Allah (sustenance too is only from Him); may Allâh?s mercy be upon His revered messenger (and his progeny), may Allâh shed His peace on him. The adoration of death on the son of Adam is like the adoration of a necklace on the neck of a maiden. My longing to meet my predecessors (my grandfather, father, mother, and brother) is like the longing of Jâcob to meet Joseph. A place for my killing has already been selected where I must reach. As if I see those wild wolves tearing apart pieces of my body between .Nawawees۵۵ and Karbala

How many stomachs shall be filled with me (my flesh and blood) and how many leather bags stuffed with my stuff? There is no escape from what has been inscribed on the state of destiny. We, the holy Ahle Bayt have considered the happiness of Allâh as our happiness, and we perform His tests patiently. He grants us the reward of the patient ones. Part of the prophet gets separated from him but that it returns to him in Hazeerat-ul-Quds, whereby his eyes become bright and His promise fulfilled. Whosoever wished to shed and sacrifice his life on our path and feels gratification of soul in meeting Allâh may get ready to march with us, as we are to move next morning, Insha Allâh.۵۶

Nawawees was a public tomb of Christians before the Islâmic victory. It was - situated near the Husaini Lands. [Turâthi Kerbala: ۱۹] ۵۶- In the copy of "A?, it is mentioned: Muammar bin Musannus has written in Maqtalal Hussain that: when the Day of Tarviyah (۸th of Zilhajj) dawned, Umar bin Sa?ad arrived in Mecca with a huge army, Yazeed had ordered him to fight and kill Hussain (a.s.) and Hussain (a.s.) had left Mecca on that very day of Tarviyah. This writing does not appear in the copy of R.B. and we have mentioned in the footnote considering it probable that perhaps it was from the comments of the Muhammad Ibn Dâwood Qummi۵۷ narrates from Abi Abdullâh (a.s.) who said: During the night by the end of which Husain (a.s.) decided to leave Mecca, Muhammad Ibn Hanafiya۵۸ went to the Imâm and said: O my brother! The disloyalty of the people of Kufa to your father and your brother is known to you. I am afraid they will do to you what they had done earlier. If you stay in holy city- .Mecca- your respect, honor, and magnanimity would be apparent

Imâm replied: "My brother! I fear that Yazeed Ibn Muawiyah may assassinate me in the limits of the holy Sanctuary, thereby violating its sanctity." He said: "In view of it you may go towards Yemen or proceed towards the desert. As your dignity is higher ".than everyone, nobody will touch you." He replied: "I consider your proposal

Next morning Hussain (a.s.) became ready to move. Muhammad Ibn Hanafiya got the news. He rushed to Imam, and held the rein of his camel saying: Didn?t you promise to think over my suggestion? author on the work and thereafter he might have got into .the text while producing copies

Muhammad Bin Ahmad Bin Dawood Bin Ali Shaykh at-Tâifa Abul Hasan Qummi (d. - ۳۶۸), the author of Al-Mazâr is one of the excellent works of Mufid from whom Husain Bin Ubaidullâh al- Fazairihas has also narrated. [At-Tabaqât Al-Qarn Ar- Rabe: ۲۳۶] - Abul Qâsim Muhammad al-Akbar is a son of Ali (a.s.) and Hanafiya is the Kunniyyat of his mother Khaula daughter of Ja?far. He was a very intelligent and learned man and also extremely strong. His debates on Imâmate, with Imâm Sajjâd (a.s.) and consequently his acknowledgement of Imâmate of Imâm Sajjâd (a.s.) and his bowing

before Imâm Sajjâd is well known. He expired in ۸۰ or ۸۱ A.H. [Tanqihul Maqâl ۳/۱۱۵; [Wafyâtul Ayân ۵/۹۱; At-Tabaqât ۵/۹۱

He said: "Yes, I did." He submitted: "Then why are you so hurry for moving?" Imâm said: When you left, the holy Prophet (s.a.w.s.) appeared to tell me, "O Hussain! Leave this place. Allâh certainly Wills to see you slain." He exclaimed: "Inna lillâhe inna ilaihe râjeoon. If it is so what is the use of taking the womenfolk with you?" Hussain (a.s.): "The holy Prophet said: Allâh desires to see them in the apparel of captives. Then he said farewell and departed."۵۹

In the manuscript of "A? after the phrase [said farewell and departed] the following - words are found: Muhammad bin Yâqub Kulayni, in his book ar-Rasâil says quoting Muhammad bin Yahya from Muhammad bin Husain, from Ayyub bin Nuh, from Safwân, from Marwân bin Ismail, from Abi Abdullâh (a.s.) that: We have word regarding the uprising of the Imâm (a.s.) and the opposition of Muhammad Hanafiya, about which Imâm Sâdiq (a.s.) said: I shall narrate to you something which you should never again raise before me in this assembly. While proceeding, Hussain (a.s.) called for a paper and wrote therein: Bismillâhir Rahmânir Raheem From Hussain bin Ali to :Bani Hâshim

.Those who join me shall attain martyrdom and who oppose not succeed

Was Salâm

In his book Mulâdunnabi wa mulâd Al-awsiya, Shaykh Mufid quotes his teacher Imâm Sâdiq (a.s.) saying: When Hussain (a.s.) left Mecca and proceeded towards Medina (It should be Medina to Mecca - Translator) armies of angels covered with armaments came riding heavily on horses to Hussain (a.s.) and said: O Proof (Hujjat) of Allâh for the creation after the grandfather and father and brother, Allâh had helped His .messenger through us and now He has sent us to help you

Imâm (a.s.) said: My venue is in the land of my martyrdom and it is Karbala. When I

reach there, you may come to me. They said: O proof of Allâh! Truly Allâh has ordered us to remain in the range of hearing and obeying you. Do you feel fear from the enemy? In that case we are with you.

The Imâm replied: They cannot reach me until I reach my mausoleum. Then battalions of faithful jinns (genies) turned up before the Imâm and said: O our master! We are your Shias and your helpers: Order us to do whatever you like. If you issue a command, we shall destroy all of your enemies even before you move from your place. The Imâm wished them well and said: Have you not read in Allâh?s Book revealed to my grandfather: "Say: Had you remained in your houses, those for whom slaughter was ordained would certainly have gone forth to the places where they would be slain." If I stay put here, then how will this inner creation be tested and who will, except me, will recline in the grave for which a particular ground has already been selected? That place which will become the sanctuary of our Shias and friends: it is where their deeds and prayers will be accepted, they shall reside therein and which will be the abode of peace for them in both this world and the Hereafter. All of you may remain present in Kerbala on Saturday - as per another narration, on Friday - because, by the end of that day, I and all of my friends will achieve martyrdom, and my head will be carried towards Yazeed bin Muawiyah.

The jinns replied: O friend of Allâh and the son of His friend! By Allâh, had we not considered your obedience compulsory and had we not known that your disobedience is not permissible we would have done quite opposite and would have annihilated all you enemies even before you could apprehend them.

The Imâm said: By Allâh, we are stronger than you, but till one is dead, he dies with clarity and knowledge and one who remains alive lives with arguments. (This footnote is not found in the manuscript of R. B. We are setting forth here because probably the author had brought it in the margin of his book and thereafter it was included in the text.).

Thereafter Husain (a.s.) continued his journey until he reached Tanim.۶۰ There he

came across a caravan led by Baheer Ibn Ressan Hamiri, the governor of Yemen, who was carrying gifts for Yazeed. Hussain (a.s.) took the gifts in the authority of Wilayat and told the cameleers: Whosoever wishes may come to Iraq with us and enjoy our company. We will completely pay his fare. Those who do not want (to .accompany us) their fare will be paid [by us] upto this place

A group accompanied the Imâm. The rest of them refrained from doing so. Imâm (a.s.) went on until he reached Zât-e-Irq۶۱ and saw Boshr Ibn Ghâleb,۶۲ who had .arrived from Iraq and inquired about the situation over there

Tanim [on the scale of Takreem] is a locality in Hill in Mecca. It is between Mecca and - Sirf at a distance of about two Farsakh [۱۲ km] from Mecca - some say four Farsakh - It is called Tanim because it has a hill by the name "Naum? on its left and also another mountain called Naim. A desert village is called Naiman. In Tanim there are mosques in the precincts of Masjid-e-Aisha. It is the Miqat for the Meccans for the purpose of [Umrah. [Mojamul Buldân ۲/۴۹

Zat-e-Irq is the place of Tahleel (praising God) for the Iraqis. It is between the - borders of Najd and Tahamah. It is said: Irq is a mountain on the road to Mecca and hence it is named Zat-e-Irq. Asmaee says: the ground raises high from Batl ar-Rama upto the heights of Zat-e-Irq and Irq is a mountain close to Zat-e-Irq. [Mojamul [Buldân ۴/۱۰۷-۱۰۸

It is mentioned in Mustadrakât Ilmur Rijâl ۲/۳۳ that Bashar bin Ghalib Asadi Kufi is - one of the companions of Hussain and Sajjâd (a.s.). Shaykh, in his Rijâl, and Baraqui have considered him among the companions of Amirul Momineen and Hasnain and Sajjâd (a.s.). He and his brother Bashir are the narrators of Dua Arafa of Imâm Hussain. He has some narrations, which I have quoted in Oddatud Dai. Abdullâh bin .Shuraik has narrated from him

He said: "When I left them their hearts were with you while their swords were serving Bani Umayyah." The Imâm (a.s.) said: O brother Asadi! You are right. Verily Allâh does

what He wants, and He commands what He intends. The narrator says, "Imâm continued to move till he reached Thalabiya,۶۳ and it was noon time. Imâm put his blessed head down, took a light sleep and got up and said: I dreamt that a secret voice was telling me, "You are en route and death will take you to Paradise." His son "?Ali said: "O dear father! But are we not on the right path

He replied: "Why not my son? By the One to Whom all have to return, we are." He replied: "Then we have no fear from death." Hussain (a.s.): "May Allâh gives you the best reward, which He gives to every child from his father." Imâm passed that night there. Next morning a Kufian man, Abu Hirra Azdi, came to Imâm and saluted him. Then he said: "O son of the Prophet of Allâh! What did bring you out of the Sanctuary "?of Allâh and the Sanctuary of your grandfather, the Prophet of Allâh

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Hussain (a.s.) said: "O Aba Hirra! When the Umayyides grabbed my property I remained patient. When - Thalabiya [with first Fatha for pronunciation] is one of the stations on the Mecca-Kufa road after Shuqooq but before Khuzemiya. It was at the ۲/۳rd distance (road). At a lower level was a water stream at a distance of one mile called Zaweeja. Thalabiya is named so because Thalaba bin Amr had been there. It is said that Thalaba bin Dudan bin Asad was the first person to camp there. [Mojamul Buldân ۲/۷۸] they attacked my honor, I tolerated it. Now as they demanded my blood I fled. By Allâh, this traitor and rebel group will definitely kill me, and Allâh will surely ".make them wear clothes of disgrace, and will make the sword rule over them

Part Two : The Battle and Its Related Events

The narrator says that Ibn Ziyâd called his companions for fighting against Husain (a.s.) and they accepted. Though he held them in a low esteem they carried out his order. He offered Umar Ibn Sa'ad the command of the army, which he accepted blindly. Umar bin Sa?ad left Kufa with four thousand riding soldiers for fighting against the Imâm. Ibn Ziyâd sent many armed groups to support him till their number became twenty thousand on the night of the ۶th Muharram of ۶۱ A.H. Ibn Sa'ad surrounded Husain (a.s.), putting him in an extremely difficult situation. He cut off water supply

.from him, his families, and his companions. They all suffered a terrible thirst

Then Imâm (a.s.) stood up, leaned on his sword and proclaimed in a loud voice: I administer an oath on you. Do you know me? They said: "Yes! You are the son of the ".holy Prophet

Hussain: "I administer the oath of Allâh. Tell me, do you know that the Prophet of Allâh is my grandfather?" They replied: "By Allâh, yes." He then asked: "I administer the oath of Allâh to you. Do you know that my mother Fâtima is the daughter of Muhammad?" They said: "Yes." He said: "I administer the oath of Allâh to you. Do you know that my father is Ali Ibn Abi Tâlib?" They replied: "By Allâh, yes." He said: "I administer oath of Allâh to you. Do you know that my grandmother is Khadija, "?daughter of Khuwailid,۷۸ the first Muslim lady of the nation

Khadija daughter of Khuwailad bin Asad Abdul Uzza, Quraishi, the first wife of the - Holy Prophet (s.a.w.s.) who was ۱۵ years elder than him in age. She was born in Mecca. She was very wealthy and used to export goods to Syria and a number of men were in her service. When the Holy Prophet (s.a.w.s.) was ۲۵ he went on a trade journey with the capital of Khadija and came back with good profit. He married her before his prophethood. Then he invited her to accept Islâm and she is the first Muslim lady to pray with the Holy Prophet (s.a.w.s.) secretly. She expired three years before Hijrat. [At- Tabaqâtul Kubra ۸/۷-۱۱; Al-Isâbah Qisamun Nisa-Sifwatus Safwa ۲/۲; Târikh [Khamis ۱/۳۰۱ and Al-Elâm ۲/۳۰۲

They said: "Yes." He said: "I administer oath of Allâh to you. Do you know that "?Hamza۷۹, Chief of the martyrs, is the uncle of my father

They replied: "It is true." Hussain (a.s.) said: "I administer the oath of Allâh to you. Do you know THAT Ja?far۸۰, who can fly in Paradise, is my uncle?" They said: "By Allâh, yes." Hussain (a.s.) then said: "I administer oath of Allâh to you. Did this sword, which I

"?(.have unsheathed and which is now in my hand, belong to the holy Prophet (s.a.w.s

Hamza bin Abdul Muttalib bin Hâshim Abu Ammârah, the leader of martyrs attained -martyrdom in ۳ A.H. He was the uncle of the Holy Prophet (s.a.w.s.) and a chief of the Quraish both during the pre- Islâmic time of ignorance and also in the days of Islâm. He migrated to Medina with the Holy Prophet (s.a.w.s.), was present with him in the battle of Badr and also in other wars, was martyred in Uhad and was buried in Medina. [[Târikhul Islâm ۱/۹۹; Sifatus Safwa ۱/۱۴۴ and Al-Elâm ۲/۲۷۸

Ja?far Ibn Abi Tâlib, Kunniyyat: Abu Abdullâh, Abul Masâkin, Sahâbi (companion of -۸۰ the Holy Prophet [s.a.w.s.]), Hâshimi was from the courageous people named Bani Hâshim. He is one of the first martyrs among the seekers of Islâm. After Tâlib and Aquil, he was third son of his father, and Ali (a.s.) was younger to him. Their mother was Fâtima binte Asad bin Hâshim. He was martyred in the battle of Muta wherein he had come down from his horse and fought. Holding the flag on his shoulder he remained in the front row of the Muslim army. When his right hand was cut off he held the flag in his left hand. That hand was also cut; he held the flag against his chest until he was martyred. There were nearly ۹۰ injuries of arrows and spears on him. [Maqâtilut Tâlibiyyin ۶/۱۸; Al-Bidâya wan Nihâya ۴/۲۵۵; Tahzibut Tahzib ۲/۹۸; Usdul [Ghâbah۱/۲۸۶ and Al-Isâbah ۱/۲۳۷

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They said: "Yes." Hussain then said: "I administer the oath of Allâh to you. Is this turban which is now on my head, the turban of the holy Prophet (s.a.w.s.)?" They replied: "By Allâh, yes it is." Hussain (a.s.) then said: "I administer oath of Allâh to you. Do you know that Ali (a.s.) was the first man who accepted Islâm, his knowledge was deeper than that of everyone else, and his patience and tolerance was higher than "?that of anyone else, and that he is the Master of every Muslim man and woman

They replied: "By Allâh, yes." Hussain (a.s.) then asked: "How do you allow yourself to shed my blood when on the Last Day, my father (a.s.) will be the master of Kauthar Pool, who will drive away people from that Pool, as camels are hushed away from water, and that the flag of Praise (Liwaul Hamd) will be in the hands of my father on

the Day of Judgment?" They replied: "We know all of this, and yet we will not leave you until you taste death in thirst." When the women heard the speech of the Imâm .they wept and wailed and lamented, slapped their faces and their voices arose

Imâm (a.s.) sent his brother Abbâs٨١ and his son Ali٨٢ towards them and said: "Make "!them quiet. By my life, how much wailing they would have in the future

Abbâs bin Ali bin Abi Tâlib. His mother is Ummul Banin, daughter of Hizam bin Khâlid - bin Râbia bin Wahid Amiri. He is the son of The narrator says: Umar Ibn Sa?ad received a letter from Ibn Ziyâd. He had ordered Umar to start fighting immediately and had warned him for any delay. It made Ibne Sa?ad and his army to launch an .(.attack on Husain (a.s

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Shimr Ibn Ziljushan (may Allâh curse him)٨٣ rushed ahead and cried: "Where are my nephews Abdullâh,٨۴ Ja?far,٨۵ Abbâs, and Uthmân."٨۶ Ummul Banin and had the Kunniyyat "Abul Fazl?. He was extremely handsome with a high stature. When he rode a horse his feet touched the ground. He was give the title of "Qamar-e-Bani Hâshim? (Moon of Bani Hâshim) and "Saqqa? (water carrier). He was the flag bearer on the day of Ashura. He is the last brother of Imâm who attained martyrdom at the hands of Zaid bin Raqad Janabi and Hakim bin Tufail Tai and he also inflicted much wounds on the bodies of both of them. [Maqâtilut Tâlibiyyin: ٨۴-٨۵; Tasmiyah min Qatli ma al- Husain; ١۴٩; Rijâlush Shaykh: ٧۶; Ansârul Husain: ١٣١] It is said that his name .has appeared in Ziyarat and Irshâd

Ali bin Hussain al-Akbar. Kunniyyat Abul Hasan. He was among the chiefs and brave - men of Tâlibiyan. His mother was Laila daughter of Abi Marrah (Qarrah) daughter of Urwah (Amr) bin Masood bin Mughith (Mo?bad) Thaqafi. Mother of Laila is Maimuna daughter of Abi Sufyân bin Harb. He attained martyrdom by the spear of Marrah bin Maqaz bin Nomân Abdi. The companions of the Imâm then attacked Murrah and cut him into pieces with their swords. It is said: He was born during the caliphate of Uthmân. He is called Ali Akbar to differentiate him from Zainul Abedeen (a.s.). [Maqâtilut Tâlibiyyin: ٨٠-٨١; At-Tabaqât ۵/١۵۶; Tasmiyah min Qatli ma al-Hussain: ١۵٠;

Rijâlush Shaykh; ۷۶ (wherein he is mentioned Ali Asghar) Nasbu Quraish: ۵۷; Al-Bidâya ۸/۱۸۵; Al-Elâm ۴/۲۷۷; Ansârul Hussain: ۱۲۹. His name also appears in Irshâd and Tabari [and Khwârizmi and Masudi

Shimr bin Ziljaushan. His name was Sharhbeel bin Qart Zababi Kalabi Abus Sabigha. He is one of those who carried out killings in Karbala and was a staunch enemy of Hussain (a.s.). In his earlier days he was one of the chiefs of Hawazan and was .regarded as courageous

He was with Ali (a.s.) in the battle of Siffeen. Abu Ishâq Sabeei heard that he said after offering prayer: O Allâh! You know that I am noble. Forgive me! He was asked: How will Allâh forgive when you assisted in the killing the child of the Holy Prophet (s.a.w.s.)? Shimr said: Woe unto you. What can I do? It is our Amirs (commanders) who ordered to do a thing, which we did not disobey. Had we opposed them our condition would have been worse than these donkeys. During the uprising of Mukhtâr he fled from Kufa and took shelter in one of the villages of Khuzistan named Kaltaniyah. The army of Mukhtâr surrounded it in a surprise attack. Shimr came out in defence but before he put on his dress he came into an encounter wherein Abu Umrah overpowered him, killed him and they threw his dirty body before the dogs. [Al-Kâmil fi Târikh ۴/۹۲; Mizânul Etedâl ۱/۴۴۹; Lisânul Mizân ۳/۱۵۲; Jumheratul Ansâb ۷۲; Safinatul [Bihâr ۱/۷۱۴; Al-Elâm ۳/۱۷۵

Abdullâh bin Ali bin Abi Tâlib. His mother was Ummul Banin. He was ۲۵ at the time of - martyrdom. His brother Abbâs told him: Remain in front of me so that I look at you and may hope for Allâh?s reward... Hâni Sabeet Khazrami killed him or he was brought down by an arrow of Khuli and someone from Bani Tamim killed him. [Maqâtilut Tâlibiyyin: ۸۲; Târikh Tabari ۶/۸۹; Tasmiyah min Qatli ma al- Husain: ۱۴۹; Rijâlush Shaykh: ۷۶; Ansârul Husain: ۱۲۹-۱۳۰] His blessed name appears in Ziyarat, Irshâd Tabari, Isfahâni Masudi and Khwârizmi ۸۵- Ja?far bin Ali bin Abi Tâlib. His mother was Ummul Banin. He was ۱۹ at the time of martyrdom. He was martyred at the hands of Khuli or Hâni bin Thabit. [Maqâtilut Tâlibiyyin: ۸۳; Tasmiyah min Qatli ma

al-Husain: ۱۴۹; Rijâlush Shaykh: ۷۲; Ansârul Husain: ۱۳۰] His blessed name appears in .Ziyarat, Irshâd Tabari, Isfahâni Masudi and Khwârizmi

Uthmân bin Ali bin Abi Tâlib. His mother was Ummul Banin. He was ۲۱ at the time of - martyrdom. He was also hit by Khuli?s arrow and a man from Bani Abab bin Daram attacked him and severed his head. Regarding this Uthman, Ali (a.s.) said: I named him after my brother Uthman bin Mazun. In a narration by Habirah bin Maryam it is mentioned: We were close to Ali (a.s.) when he called his son Uthman and said: O, Uthman! Then he said: I did not name him after that old Kafir. Indeed I named him after Uthman bin Mazun. [Maqâtilut Tâlibiyyin: ۸۴; Tasmiyah min Qatli ma al-Husain: ;۱۵۰

Hussain (a.s.) said to the sons of Ummul Banin: "Though he is a fasiq and evil- doer, give him a response." The sons of Ummul Banin replied: "What do you want?" Shimr said: "O? sons of my sister! You are under protection (amnesty). Do not get killed with your brother Hussain, and come to the service of Yazeed bin Muawiyah, the Amirul Momineen!" Abbâs Ibn Ali (a.s.) shouted in response: "May your hands be cut! May your offer of amnesty be cursed! O? enemy of Allâh! Are you asking us to leave our brother and master Hussain Ibn Fâtima (a.s.), and to come under the command of the "?rejected, the cursed, and sons of those condemned by Allâh

Shimr returned angrily to his army. The narrator says: "When Husain (a.s.) saw that the effect of his admonition was less, and the enemy was very eager to begin fighting he told his brother Abbâs, If you could get a period, and delay the war, it will be nice. We may offer prayers during this night for Allâh, as He knows that I am very fond of ".prayers (Salat) and of reciting His holy Book

Abbâs put up his proposal before them. Umar bin Sa?ad kept quiet. Amr bin Hajjâj Zubedi said to Sa?ad: "They are the family members of Muhammad; even if they were poor and low class people, their requests would have been accepted." Taqreebul

Ma'rif (Manuscript); Ansârul Husain: ۱۳۰] His blessed name appears in Ziyarat, Irshâd .Tabari, Isfahâni Masudi and Khwârizmi

Thus, their demand was accepted. The narrator says: Hussain (a.s.) who was in a sitting position fell asleep, and then woke up and said: "O sister! During this hour I saw in a dream my grandfather, Muhammad (s.a.w.s.), my father Ali (a.s.), my mother, Fâtima (a.s.), and my brother, Hasan (a.s.)." They said to me, "O? Husain! You are ".coming to us very soon

According to another narration they said: "You?ll be with us tomorrow." The narrator says: "Zainab slapped her face and screamed." Hussain (a.s.) said: "Be quiet and calm. ".Do not make the enemy rejoice

Then came the night of ?shura. Husain (a.s.) gathered his companions. After praising Allâh he turned towards them and said: "Now, verily, I do not find companions better than you, nor any family more righteous than my family! Allâh may give you the best rewards. Now the darkness of the night has covered you. So make its use. Each one of you may hold the hand of one of my family members and get dispersed in this darkness, and leave this place because they do not want anyone except me!" His brother, sons and the sons of Abdullâh bin Ja?far said in one voice:۸۷ "Why should we ?do like that

Abdullâh bin Ja?far bin Abi Tâlib, a Sahâbi, (prophets companion) was born in - Habasha (Abyssinia). He was the first child of any Muslim who had migrated to Abyssinia. He was a generous man and was called "Bahral Jood? (ocean of generosity). Poets have sung songs To remain alive after you? May Allâh never bring such a day." The first one to speak thus was Abbâs Ibn Ali (a.s.), and others also spoke one after another. The narrator says: Husain (a.s.) looked at the sons of Aquil۸۸ and said: "The martyrdom of Moslem is sufficient for you. All of you may leave. I permit you." According to another narration: "At that moment all the brothers and family members of Husain (a.s.) spoke up unanimously: "O son of the holy Prophet (s.a.w.s.)! What will people say about us, and what should we say to the people? That we left our

elder, chief, Seyed, the Imâm, the son of the daughter of the Prophet, and did not threw an arrow along with him? Nor held a spear in our hands nor did our sword fall on the enemy. No, by Allâh! O son of the holy Prophet (s.a.w.s.), we would never leave you. Rather our lives will guard your life until we die before your eyes. Whatever "!befalls you, will fall on us too. How wretched is the life after you

of praise for him. In Siffeen, he was one of the commanders of the army. He expired in Medina in the year ۸۰. Also more than this has been written about him. [Al-Isâbah [۴۵۸۲, Fuwâtul Wafiyât ۱/۲۰۹; Tahzib Ibne Asakir ۷/۳۲۵; Al-Elâm ۴/۷۶

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Aquil bin Abi Tâlib bin Abdul Muttalib Hâshimi, Quraishi, Abu Yazeed. He is the wisest - Quraishi of a noble Arab descent. He was a very good orator, a companion of the Prophet (s.a.) and a quickwitted gentleman. He is the brother of Ali and Ja?far who was elder to them by two years. He migrated to Medina in the ۸th year. He became blind in his last days and died during the caliphate of Yazeed or perhaps Muawiyah. [Al-Isâbah: ۵۶۳۰; Al-Bayân wat Tabyeen ۱/۱۷۴; At- Tabaqât ۴/۲۸; At Taj ۸/۳۰; Al-Elâm [۴/۲۴۲

Thereafter, Moslem Ibn Awsajah۸۹ stood up and said: "Shall we leave you alone, and return so that the enemy may surround you? No, by Allâh! Allâh may never allow such situation until I plunge my spear in the chest of your enemy till the time only its handle may remain in my hand, and I may crush the enemy under my feet. Even when I was unarmed I will fight with them. I will stone them, and will not separate from your ".honor until I drink the cup of martyrdom by your side

It is said that Saeed Ibn Abdullâh Hanafi got up and said: "No, by Allâh! O son of the Messenger of Allâh! I will never leave you alone, unless Allâh sees that we have remembered and acted upon the will of His messenger Muhammad regarding you. If I come to know that I were injured in your path and then will be burnt alive, and my ashes were dispersed in the air, and if this would be repeated for seventy times, even then I will not leave you until I see death and embrace martyrdom in front of you. Why not? This is only one death and - Muslim bin Awsijah Asadi, a hero in the earlier days

of Islâm is the first martyr on Ashura after the initial attack. He is a Sahâbi who had known the Holy Prophet (s.a.w.s.). In Kufa, he took allegiance from the people for Hussain (a.s.). He was imprisoned when Muslim bin Aquil had stood up against Mazhaj and Asad (٨th Zilhajj). He had become quite old during the event of Kerbala. He was a well-known personality of Kufa. Shabas bin Rabaee had expressed sorrow at the martyrdom of Muslim bin Awsijah [Rijâlush Shaykh: ٨٠; Târikh Tabari ۵/۴۳۵ and ۴۶۹; Al-Bihâr ۴۵/۶۹; Al-Akhbârut Tiwâl: ۲۴۹, ۲۵۰, ۲۵۲; Al-Kâmil fi Târikh: ۴/۲۸; Al-Elâm ۷/۲۲۲; Ansârul Hussain: ۱۰۸; Tasmiyah min Qatli ma al-Husain: ۵۲] wherein it is mentioned that Muslim bin Awsajadah Asadi is from Bani Sa?ad bin Thalaba who was killed by .Muslim bin Abdullâh and Ubaidullâh bin Abi Khaskarah

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thereafter, I will gain the eternal and everlasting generosity of Allâh." Thereafter Zohair bin Qain Bajali stood up and said: "By Allâh! O son of the messenger of Allâh! How much do I like to be killed one thousand times and to return to life so that, by this deed, Allâh may protect you, your brothers, and the young members of your family ".from any damage

A group of companions also uttered such words: "May our lives be sacrificed for you. We shall protect you by our entire beings, and if, we get martyred in your path, we would have fulfilled our promise of loyalty and would have kept our words." In the meantime news came to Muhammad Ibn Bashir Hazrami that his son was captured in .the territory of Ray

Muhammad said: "I like to get its compensation from Allâh. I did not like to see him caught during my lifetime." Hussain (a.s.) heard his words and said: "May Allâh have mercy on you. I take back my allegiance from you for freeing your son. So go and so on." Muhammad said: "May wild animals eat me up alive if I ever leave your company." The Imâm (a.s.) then said: "Take this gift to your other son so that he may use it for freeing his captive brother." Then he gave him something tht valued ۱۰۰۰ .dinars

The narrator says that during that night, the night of ?shura, Husain (a.s.) and his

companions remained busy (in Ruku, Sujood, Qiyam, and Quood) in worship. The collective sound of their worship resembled the noises of a beehive. On that night ٣٢ men from the army of Ibne Sa?ad came and joined the camp of the Imâm. Next morning, Abd-ur-Rahmân٩٠ told to Burair Ibn Haseen Hamdani: "Burair! Are you laughing! This time is not for laughing and joking!" Burair said, "My people know that in my youth and my oldage I disliked false things and jokes. At present my smiling is only because of this course that we have chosen. By Allâh! The distance between us and the heavenly fairies is not more than an hour of fighting against this community and their swords." The narrator says that the soldiers of Ibne Sa?ad mounted their horses. Hussain (a.s.) sent Burair towards them so that he may admonish them. But .his admonition was useless

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Hussain (a.s.) mounted his horse or camel, and stood before the army of enemy and asked them to be quiet. They became silent. Then he praised Allâh and remembered His virtues and attributes, and invoked blessings on Muhammad (p.b.u.h.) and the ,angels, and the messengers, and gave an impressive speech

Abdur Rahmân bin Abde Rabbihi-rab-Ansâri is from Khazraj. Amirul Momineen (a.s.) - had trained him and taught him the Quran. He is one of the people of Kufa who had obtained allegiance in favor of Husain (a.s.). It seems he was an outstanding person. [Târikh Tabari ٥/٤٢٣; Tasmiyah min Qatli ma al-Husain: ١٥٣; Bihârul Anwar ٤٥/١;; [Ansârul Husain: ٩٧

Be you destroyed O group of the people! May you remain constantly in sorrow and" grief! You sought justice from us with extreme distress and called upon us to help you. We speedily rose to help you. These swords, which are now in your hands, should have swung in our favor, not against us. This fire, which you have ignited to harm us, should have engulfed our enemies and your foes. Now you have befriended your foes "!without getting any justice or any usefulness from them

Beware! Woe unto you. You left us even before the battle begins, and the storm of" tyrannycould stop. This is absurd and crazy. Yet you attended them like the forest

locusts and gathered around them like moths!" "Go away, you slaves of bondmaids, the evil sects, those who have banished the Book, those who have changed the Word, you germs of sin and students of devil, and destroyers of the traditions." "Have you "?imagined that the enemy is strong and so you turned away from us

By Allâh! Your trickery and unfaithfulness is indeed old. You shall be the worst sorrow " for one who sees and the most unpalatable case for the tyrant." "Behold! Verily the bastard, and the son of bastard, has cornered me between two options, either battle or death with honor, or accepting disgrace and contempt! How far is disgrace from us? Allâh does not like dishonor for us. Similarly His messenger, the faithful people, the poor bodies and souls, and the high personalities who are most precious always ".prefer martyrdom to slavery by the mean people

Now, verily, I am proceeding towards Allâh and martyrdom alongwith my family" members and insufficient friends." Then Imâm added the following poem of Farwah Ibn Masik Murâdi:۹۱ If we win, we have been among the winners from the past; And if we fail, we would never be actually defeated; Fear has no room in our souls; However, our death would precede the kingdom of others; Whenever death spares someone it does grab another one; Death of the brave nobles destroyed my community; As was the case with the predecessors; Were the kings everlasting, we ;too would have lasted forever

And were the good people immortal; we also would have been alike; Tell the evil wishers to rest assured regarding us; As what has befallen us shall come to you also. Then he added: "By Allâh! You will not be given except a short time before you will be pressed by the passage of time. Yes, this is a promise from my father and my grandfather. So resolve upon your affair and (gather) your associates, and let not your affair remain dubious to you. Then have it executed against me and give me no respite."۹۲

Farwah bin Maeek or Masik bin Hârith bin Samah Salmah Ghatifi Muradi, Abu Amr - was a Sahâbi. He was an eminent Yemeni poet, a well-wisher of rulers during the days of (pre-Islâmic) ignorance. He had migrated to Mecca in ٩th or ١٠th year and converted to Islâm. In his last years he came to reside in Kufa and expired in ٣٠ A.H. ٩٢ - Surah Yunus ١٠:٧١ ٩٠ "Rightfully, I have relied on the One Who is My Lord and your Lord. There is no living thing, out of His control. Justly, my Lord is on the right path." "O Allâh! Prevent the clouds from raining on them and make them suffer a famine like that of the time of Joseph. O Lord! Impose the child of Thaqif (Hajjâj Ibn Yusuf) on them so that he may make them taste all kinds of disgrace, indignity, injustice, and oppression as they have refuted me, and they have left me without friends. O? God! On you do we rely, and to you do we turn, and to you is the eventual coming."٩٣ Then Imâm came down and called for the horse named Mortajaz. He rode it and prepared .his friends for the battle

It is reported from Imâm Bâqir (a.s.) that the total number of Imam?s army was ٤٥ horsemen and ١٠٠ persons on foot. Otherthing have also been reported. The narrator says: Umar Ibn Sa?ad rushed forward and threw an arrow towards the army of Hussain (a.s.) and said: "Bear witness before the Amir that I was the first person to shoot!" Then arrows began to fall like raindrops. Imâm (a.s.) told his companions: "May Allâh have Mercy on you. Get ready for death, the death from which there is no ".escape, because these arrows are the enemy?s war couriers for you

On the day of ?shura, for some hours, there was a heavy collective war, which rendered a number of companions martyred. At that moment holy Imâm Hussain (a.s.) placed his hand on his holy beard and said: "Allâh?s - Surah Mumtahena ٦٠:٤

anger became severe against the Jews when they attributed a son to Allâh; and on the Christians when they considered God to be a trinity; and on Zoarastarians when they worshipped the sun and the moon. The wrath of Allâh became harsh on my community when they united to kill the son of the daughter of His Messenger." "No, by Allâh! I will never submit to them until I meet my God when I get bathed in my blood."

Imâm Sâdiq (a.s.) heard from his father that, "When Imâm Hussain (a.s.) encountered Umar Ibn Sa?ad and the battle began, Allâh sent down His Help. He caused shade over the blessed head of Hussain (a.s.). At that moment Hussain was provided two options: To be victorious over his enemies, or to meet his God. He opted for meeting ".Allâh

It is said that at that time Hussain (a.s.) shouted, "Is there anyone to help us for the sake of Allâh? Is there anyone prepared to defend the Prophet's (s.a.) family?" At that moment Hurr Ibn Yazeed Riyahi turned towards Umar bin Sa?ad and said: "Do you want to fight against this man?" Umar Ibn Sa?ad replied: "Yes. By Allâh! The easiest ".form of it is choping off heads and cutting off the hands

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Then Hurr went and stood between his fellowmen. He began to tremble like a cane stick. Muhâjir Ibn Aus۹۴ told him: "By Allâh! Your action is very strange. If it were asked that who is the ۹۴ - In the book Tasmiyah min Qatli ma al-Husain (p. ۱۵۵) it is mentioned that: Muhajirs of Aws from Bajilah were martyrs. I do not bravest man in Kufa, I could not have ignored you. But in what condition am I observing you?" Hurr replied: "By Allâh. I am, at present, finding myself in the position of opting for either Heaven or Hell. By Allâh! I will opt for nothing but Paradise; even if I were cut into pieces and then burnt." Then he drove his horse towards Husain (a.s.) and while placing his hands on his head said: "O Allâh! I have turned towards You, and I have repented. Kindly accept my repentance because I am guilty of causing unrest and ".(.anxiety to Your friends and to the children of the holy Prophet (s.a.w.s

He requested Husain (a.s.): "May I be sacrificed for you. I am the same man who prevented you from returning to Medina and made things difficult for you. By Allâh! I never imagined that these people would behave like this with you. I am repenting before Allâh. Do you think that my repentance will be accepted?" Hussain (a.s.) ".replied: "Yes. Allâh will pardon you. Please get down

He submitted: "In my humble opinion, I can serve you better mounted than on feet. My last coming down, as desired by me, is martyrdom." "Now that it is I who had

revolted against you, kindly permit me to be the first martyr to be killed before your honor. Perhaps, tomorrow, on the Day of Justice, I know whether two muhajirs from Aws were present there or there was only one who, in the beginning, was in the army camp of Ibne Sa?ad and afterwards joined the Imâm?s camp and got martyred along .with Imâm

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may be one of those who will warmly shake hands with the holy Prophet (s.a.w.s.)." Hurr said. The compiler of the book says: What Hurr meant by the "first? martyr, was to be the first after that moment, as per narrations; a few persons had already been .martyred earlier

Imâm allowed him. So Hurr went forward to fight and waged a good war. He killed many warriors of the enemy before getting himself martyred. His pure body was brought to the Imâm (a.s.) who cleaned his face and exclaimed; "You are indeed Hurr (Free) as your mother named you. You are free both in this world and in the ".Hereafter

The narrator says: Burair Ibn Haseen Khuzair who was a pious and worshipper went to the battlefield and was confronted by Yazeed bin Ma?qal. They both engaged in fighting and Burair sent Yazeed to hell and continued fighting till he attained martyrdom. May Allâh be pleased with Burair. Wahab bin Habbâb Kalabi۹۵ rushed out and exhibited nice firmness, waged a perfect jihâd. His wife and mother were with him. He returned to them and asked: "O mother! performance)?" Are you pleased (with my His mother said: "No. I will be pleased when you are martyred before Husain ".(.(a.s

It is mentioned in Ziyâul Ainain on p. ۲۵: Wahab bin Abdullâh Kalabi was born of a - woman named "Qamari?. While writing (referring) to Malhoof and other books about .Maqatil his name has appeared a number of times

His wife said: "I give you an oath of Allâh. Please do not give me your bereavement." His mother said: "End this talk here. Go and wage the battle by the side of the son of

the Prophet's daughter, so that you may win the intercession of his grandfather on the Day of Judgement." Wahab went back to the battlefield, fought constantly until both his hands were cut. His wife held up the mace and rushed to her husband and said: "May my parents be sacrificed for you! Continue battling to protect the family of the Prophet of Allâh." Wahab looked at his wife so that she may return. The lady held the clothes of her husband and said: "I will never return until I also get killed along ".with you

Hussain (a.s.) said: "May Allâh give good rewards to your family. Please return to the womenfolk. May Allâh have mercy on you." Then she returned to the womenfolk. Kalabi went to battlefield as before, and fought until he was killed. May Allâh be pleased with this martyr. Thereafter Moslem Ibn Awsajah went to war. He, too, exhibited perfect jihâd against the enemy and remained steadfast during the calamities of battle until he fell. He was still breathing when Husain (a.s.) went towards :him alongwith Habib Ibn Mozâhir. Hussain (a.s.) said

O? Moslem! May Allâh have mercy on you." Tnen Imam recited a Quranic verse:" "Then some of them (believers) carried out their responsibility, while others awaiting (and they have not changed in the least;" (۳۳: ۳۲

Event ۴

Habib went close to him and said: "O Moslem! This condition appears unpleasant to me. Congratulations to you for Paradise!" Moslem responded in a very weak voice: "May Allâh also give you good rewards." Habib said: "Though I am also following you in this path, I like to hear every wish from you so that I may carry it out." Pointing to Husain (a.s.), he (Moslem) said: "Wage jihâd in the service of this master until death ".takes you up

Habib said: "I accept your will wholeheartedly." At that moment he expired. May Allâh?s pleasure be with him. Thereafter Amr bin Qarzatul Ansâri sought permission of Hussain (a.s.), which was granted by the latter. He waged a war like the war of the

lovers. He continued courageous fighting, killed many soldiers of Ibne Ziyâd. His battle was excellent. He took and turned every arrow, which was shot at Husain (a.s.) on his self. Similarly he bore every hit of the enemys? sword wholeheartedly. Until Amr was on his feet, no harm reached Husain (a.s.). Then the ever-increasing wounds made him fall down, bleeding profusely. Then he looked at Hussain (a.s.) and asked: O son of ?the Prophet of Allâh! Have I fulfilled my promise

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Imam replied, "Yes! You will be in the Paradise prior to me! Give my regards to the holy Prophet (p.b.u.h.) and inform that I am coming after you. He got martyred soon. May Allah bless him." ۹۶ Thereafter Jaun,۹۶ the black slave of Abu Zarr sought .permission for battle

Hussain (a.s.) said: "You are at liberty and permitted to take a path to safety. As you were restful with us, and you need not fall in the troubles of our path." He submitted: "O son of the Prophet of Allâh! In my life of ease and comfort I was extremely indebted to you. Now I will bear the difficulties, which you are undergoing. By Allâh, my body?s odor is bad, my race is low, and my skin is black. Do oblige me so that by following the path to Paradise I may attain pleasant odor, pure race and a white face. By Allâh, I will not leave you until my black blood mixes with yours." Thereafter, he .fought fearlessly and became a martyr. May Allâh be pleased with him

The narrator says: Then Amr bin Khâlid Saidavi۹۷ got up for fighting and said: "O Aba Abdillâh! May I be sacrificed for you. My intention is to join my friends and I - Jaun is one of the Mawalis (slaves). He was darkskinned and aged. He was the son of Hawa. In some sources his name is mentioned as Javeen Ibne Malik. [Tasmiya min Qatli ma al-Husain: ۱۵۲; Rijâlush Shaykh: ۷۲; Al-Manâqib ۴/۱۰۳; Al-Maqtal ۱/۲۳۷ and ۲/۱۹; Târikh [Tabari ۵/۴۲۰; Bihârul Anwar ۴۵/۸۲ and Ansârul Husain: ۷۲

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He is mentioned as Amr bin Khâlid Saidavi in most of the sources and, in Rajabiyyah - as Amr bin Khalaf. Probably it has been misspelled due to error (instead of Khâlid) and

Bani Saida is from Asad from Admaniyah. Some scholars say he is the same fellow who is known as Amr bin Khâlid Yazdi arguing that it is a mispronunciation of Asadi. However the preferable opinion is that the two persons are different, though the other opinion also exists. [Tasmiya min Qatli ma al- Hussain: ۱۵۵; Târikh Tabari ۵/۴۴۶; [Al-Maqtal ۲/۲۴; Bihâr ۴۵/۷۲ and ۲۳; Ansârul Hussain: ۱۰۲

do not consider it proper to go against them and to see alone your family and being killed." Hussain (a.s.) said: "Go ahead because we are following you to meet you within hours." So he went forward, fought and got martyred. May Allâh be pleased with him. The narrator says: Hanzala Ibn Sa?ad Shabâmi۹۸ came and stood in front of Hussain (a.s.) to protect him with his chest, face and neck against the arrows, swords, and spears. He shouted to the army of the enemy: "O People! I fear that what chastisement had befallen on the communities of Nuh, ?ad, Thamud, and others may befall you too. Allâh never desires to oppress His servants. O people! I am afraid of what will happen to you on the Day of Resurrection, when you will run away and will find no helper or refuge. O people! Do not kill Husain (a.s.), otherwise you will be caught by the chastisement of Allâh. Verily whoever makes false accusations would ".cause more torment for himself

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Shabâmi: Shabâm Batani from Hamadân Qahtaniyah. He was a Kufian. His name - appears differently in different sources. Some scholars doubt that he and Hanzala bin Asad as-Shababi is one and the same person. They argue that Ibne Shahr ?shob has not mentioned the name Hanzala which is common. Preferred opinion is that Sa?ad is different from Hanzala because others (other than Shahr ?shob) have mentioned Sa?ad and said that he is Tamimi from northern Arabia whereas Hanzala Shababi is from south Arabia. Some others have doubted that he and Hanzala bin Umar Shaibani is one and the same fellow. This also is a distant probability. [Rijâlush Shaykh: ۷۳; Al-Maqtal ۲/۲۴; Târikh Tabari ۵/۴۴۳; Tasmiya min Qatli ma al-Hussain: ۱۵۶; Qamusur Rijâl [۴/۳۱۸; Mojam Rijâlul Hadith ۶/۳۰۶-۳۰۷; Ansârul Hussain: ۸۶, ۸۹, ۹۰ and ۱۱۶-۱۱۷

Then he turned towards Hussain (a.s.) and said: "Should I not proceed towards my

God and join my friends?" Hussain (a.s.) said: "Go towards what is better for you than the world and whatever is in it. Do proceed towards the kingdom where there is no doom." Then he rushed forward and fought a severe fight, like the great fighters, tolerated all troubles, and attained martyrdom. May Allâh be pleased with him. Then it was the time for noon prayer. Hussain (a.s.) ordered to Zohair Ibn Qain and Saeed bin Abdullâh Hanafi to stand in front of them so that the remaining companions may ".perform the "Prayer of insecure time

Every arrow which was thrown at Hussain (a.s.) was defended by Saeed Ibn Abdullâh on himself, and he continuously defended the life of the Imâm, and did not step back until he fell down on the ground and said: "O Allâh! Curse be on these people, as You cursed the people of ?ad and Thamud. My God! Convey my salutation to Your messenger and let him know, how we are bearing the wounds inflicted on us. I seek my reward in helping the progeny of Your messenger." Then he attained martyrdom. May Allâh be pleased with him. In addition to wounds inflicted by sword and spears .thirteen arrows were found in his body

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The narrator said: Suwaid Ibn Umar Ibn Abil- Mut?, who was a man of God and always busy in - The name of Suwaid bin Amr bin Abil Muta Khash-ami has appeared in many sources. He was gentleman and a constant worshipper. He is one who had remained with the Imâm till last and who attained martyrdom after his (Imâm?s) martyrdom. Thus he is the worship, rushed forward and dashed like a lion freed from the cage. He bore numerous hits with perfect patience, until he became unable to move. He fell between the killed ones till he heard that Husain was killed. He collected his latest energy and tried to fight the enemy, till he gained martyrdom. May Allâh be pleased .with him

It is said: The companions of Husain (a.s.) went to battle in front of him. They were as described by a poet: A group, which is called out for crushing the calamity, Ought to be mounted on marked horses and in rows, They have covered their armor by their ;chests, And they are competing with one another in giving away their lives

When all his companions were martyred and none except his household remained, Ali Ibn Hussain (a.s.) who was more handsome than all the companions, and most pious from the viewpoint of morals, sought permission from his father. Imâm permitted him. Imâm hopelessly had a glance at his son and wept with lowered eyes and then said: "O Allâh! Be witness. Surely a youth has rushed to battlefield who is the most similar person to your messenger in appearance, nature, and manners. Whenever I longed to look at Your Messenger, I would to look at him."

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Then he yelled and said: "O Ibn Sa'ad, may Allah cut off your generation just as you cut off my kinsfolk." last martyr whom Hâni bin Thabit killed. Khash-am bin Anmar bin Arash is from Qahtaniyah. [Rijâlush Shaykh: ۷۴; Al-Manâqib ۴/۱۰۲ wherein the name is mentioned as Amr bin Abil Muta Ju'fi. Bihâr ۲۵/۲۴; Tasmiya min Qatli ma al-Hussain: ۱۵۴ wherein the name is mentioned as Suwaid bin Amr bin Muta; Ansârul Hussain ۹۱-۹۲]

Then Ali rushed to the battlefield and waged a furious war and sent a number of unbelievers to the hell. Then he returned to his father and said: "O dear father! Thirst has almost killed me, and the weight of the armor has sapped my strength. Is any water available?" Hussain (a.s.) wept and replied: "O my dear son! Wherefrom can I bring water? Put up some more resistance. Very soon you will meet your grandfather Muhammad (s.a.w.s.) who will give you a drink, after which you will never feel thirsty."

Ali went back to battlefield and gave the greatest fight. Manqaz Ibn Marrah Abdi threw an arrow, which made Ali fall down. He cried: "O father! Accept my Salâm (farewell). May Allâh protect you. Here is my grandfather who sends greetings to you, and says: Hurry up to us." Then a jerk ended his worldly life.

Hussain (a.s.) came and stood by the body of his son, placed his cheek on his face and said: "May Allâh kill those people who killed you. What made them bold enough to go against Allâh and violate the honor of His Prophet? Life after you is but a spit." The narrator said: Zainab, daughter of Ali (a.s.), came out of the tent and threw herself on his body. Hussain (a.s.) came and asked her to return to the womenfolk.

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Thereafter, one after the other from the holy household of Imâm rushed to the .battleground and won the honor of martyrdom

Imâm cried: "O my cousins! O my family members! Be patient. Show forbearance. By Allâh, after this day, you will never be dishonored or humiliated." The narrator says: A moonlike radiant face١٠٠ youth came out and went to war. Ibne Fuzail Azadi inflicted a "!wound on his holy head. He fell down on earth and yelled: "O my uncle

Hussain (a.s.) rushed like a preying eagle or an angry lion and stricked Ibne Fuzail with his sword. He took the blow on his hand, which got cut off from elbow by the Imâm?s sword. Ibne Fuzail gave out a loud yell. Hearing his yell his army rushed to save him. The horses crushed the blessed body of that handsome youth and thus he was martyred. The narrator says: Once the storm of war settled, I saw that Hussain (a.s.) had stood by the head of the youth and he was hitting the ground with his feet. Imâm said: "Far from the Mercy of Allâh are those who killed you; those with whom your ".grandfather will quarrel on the Day of Judgement

It is unpleasant for your uncle to hear your cry for help and he does not respond. Or" that he responds but without any benefit for you. By Allâh, today his enemies are frequents, and his friends few." Then he embraced the youth and carried him to the .(.place of the martyrs of the household of the Prophet (p.b.u.h

p: ٩٠

He was Qâsim bin Hasan bin Ali brother of Abu Bakr al-Hasan. He is his brother who - [was martyred prior to him. [Maqâtilut Tâlibiyyin: ٥٠

The narrator said that when Husain (a.s.) saw the slain bodies of his companions he personally became ready for fighting with the enemy. He cried: "Is there anyone to defend the family of the Prophet of Allâh? Is there anybody who knows Allâh and fears Him regarding our rights? Is there any helper to help us for the sake of Allah's "?mercy? Is there any helper who would help us, seeking the Allâh?s Rewards

At that time, a wailing arose from the womenfolk. The Imâm came to the entrance of the tent said: "O my sister Zainab! Bring my little son١٠١ so that I may bid him goodbye." Imâm took him up to kiss him. Harmala١٠٢ threw an arrow, which pierced the neck of the little infant. Imâm asked Zainab: "Hold him." Then he collected the child?s blood in his palms and threw it towards the sky, saying: "How easy are these "!afflictions that have befallen me in the Path and Presence of the Almighty Allâh

He was Abdullâh bin Hussain bin Ali bin Abi Tâlib. His mother was Rabab, daughter of - Amr al-Qais bin Adi bin Aus. There is a difference of opinion about the name of his killer. Some think his killer was Harmala and according to some he was Aqba bin [Bashar. [Maqâtilut Tâlibiyyin: ٨٩-٩٠

Harmala bin Kâhil was an ignoble fellow and a mean minded man. When Harmala - was caught and when Mukhtâr saw him he (the latter) wept and said: Woe unto you! Was all this felony not enough that you killed even this little babe-in-arms! O enemy of Allâh! Did You not know that he was one of the sons of the prophets? Then as per Mukhtâr?s order he was killed by arrows. As per another report when Mukhtâr saw Harmala he said: O enemy of Allâh! Praise be to Allâh Who gave me control over you. Then he called Jazar and ordered that Harmala?s hand and feet be cut off, then lit a fire. Then put up an iron rod until it turned red and then white. Then that burning rod was placed on the neck of Harmala until his neck began to boil. He yelled and yelled .until his neck was cut off

p: ٩١

Imam Baqir (a.s.) has said, "Not even a drop of that blood fell back on the ground." According to another tradition, which appears more reasonable, it was not a normal situation and the Imâm, was so busy in the battle, who should not had called for the child. It is said that at that moment Zainab, sister of Imâm, brought the baby to him and said: "This child of yours has not had water for the last three days. Please ask water for quenching his thirst." Imâm (a.s.) took the child in his arms and exclaimed: "O people! You killed my companions, friends, and my household. And now only this infant has remained which is wailing for water. Give him some water for quenching his

thirst." While Imâm was uttering those words, a man from the enemy army threw an .arrow, which pierced the infant's neck

The narrator said: Husain (a.s.) became extremely thirsty. He rode a horse and intended to reach the Euphrates river. This was so when his brother Abbâs stood before him. The army of Umar bin Sa?ad blocked their way. A man from Bani Daram threw an arrow towards Husain (a.s.), which cut below his chin. Imâm placed his hands below the wound, and when his both hands got filled with blood he flung it upwards and exclaimed: "My God! I complain to You about what is happening to the ".son of the daughter of Your Prophet

Then the enemy separated Abbâs from Hussain (a.s.), encircled him, and killed him - May his soul be sanctified. Hussain (a.s.) wept very much over his brother?s death. :The poet portrays it like this

The worthiest of all the youths is one over whose death his brother weeps; His martyrdom brought Husain to tears over; His brother and the son of his father Ali, Abul Fazl who; became red-faced with the blood. The one who did fellowship; with Husain To such an extent that he was his partner even in his thirst. The narrator said: Then Hussain (a.s.) challenged the enemy to come and fight with him. Then whoever came forward to confront him was sent to hell by Husain?s (a.s.) hand. It continued :until he killed many of them. He said

Martyrdom is better than acceptance disgrace, and humiliation is better than burning" in (Hell) fire." One of the narrators says: "By Allâh, I have never seen a man who had lost his family members and companions, and bearing the sorrow of all calamities, yet showing so much courage and bravery on the battle- field. The enemy continuously launched collective attacks on him. He responded all of them as a consequence of which they fled from him, like a flock of goats flee from a wolf." Sometimes he attacked the crowded army of enemy, and scattered them. Then the Imâm would return to his main place and said: La hawla wa la quwwata illa billâhil a'liyyil a'zeem .((There is no strength nor power, except from the Almighty Allah

The narrator said: The Imâm fought continuously till the time the enemy came between him and the wowenfolk and separated them. The Imâm shouted at them: "Woe unto you, o followers of the family of Abu Sufyân. If you have no religion and do not fear the Hereafter and Resurrection, then at least be free and noble in your world; and if you are Arabs, then return to your race (in good behavior)." Shemr yelled: "O "?son of Fâtima! What are you saying

Hussain (a.s.): "I say I am fighting you and you are fighting me. And it is no fault of the women. So until I am alive, these rebels, renegades and unwise people should not disturb my family." Shemr said: "It is your right, O son of Fâtima." Then the enemies began to attack on him, and he continued fighting. In the meanwhile, he sought water .but could not get it until he suffered seventy-two wounds and injuries

Then Imâm (a.s.) halted for a moment to take rest, when a stone thrown by the enemy hit his forehead. Imâm tucked up his shirt to prevent the flow of blood from his head. Then a poisoned trident arrow pierced his blessed chest. Imâm (a.s.) said: "In the name of Allâh, and by Allâh, and according to the religion of the Messenger of Allâh (s.a.w.s.)." Imam raised his blessed head towards the sky and said: "O Allâh! You know that these people are killing a man who is the only son of the daughter of Your messenger on the surface of the earth."۱۰۳ Then he fetched out the arrow from his back, and blood gushed through the wound like a drainpipe, depriving Imâm from his battling strength. Every person - The sphere threw a stone through the enemy's hand .Which hit the forehead of Allah's countenance

from the enemy camp who approached the wounded Imâm (to kill him) turned back fearing that he would have to meet Allâh as a partner criminal in killing the Imâm. Then a man from Kandah, named Malik bin Nasr (May Allâh?s curse him) came and uttered bad words to the Imâm, and hit the Imâm?s blessed head with his sword. It cut the top of the helmet reaching the skull. The helmet overflowed with the holy .blood

The narrator says: Hussain (a.s.) called for a robe and bound his head with it. He put a mitre on his head and fastened his turban over it. After a short pause the enemies returned to Imâm and encircled him. At that time Abdullâh۱۰۴ Ibn Hasan Ibn Ali, who was about twelve years old, came from the camp of the women and rushed towards the Imâm. Zainab, daughter of Ali (a.s.) went to him to stop him. Abdullâh forcefully ".refused to turn back and said: "By Allâh, I will not leave my uncle

Bahr Ibn Ka?b or Harmala Ibn Kahil - advanced towards Imâm with a sword in hand. "?Abullah said: "Woe unto you, the offspring of malicious man! Are you killing my uncle

The teenager shielded Imâm from the stroke of a sword whereby his hand was cut and began to dangle. Abdullah cried: "O uncle!" Hussain (a.s.) took hold of his nephew and drew him to his chest saying: "O? the son of ۱۰۴ - Abdullâh bin Hasan. His mother was the daughter of Salil bin Abdullâh, brother of Abdullâh bin Jurair Bajali or Umme Walad. He was ۱۱ at the time of martyrdom. It is also said that his mother was Rabab daughter of Amr al-Qais. [Tasmiya min Qatli ma al-Husain: ۱۵۰; Maqâtilut Tâlibiyyin: ۸۹; [Rijâlush Shaykh: ۷۶; Ansârul Husain: ۱۳۲

my brother! Bear patiently what you have suffered, and consider it good, because Allâh will make you meet your pious forefathers." Harmala bin Kahil threw an arrow at Abdullâh and martyred him by the side of his uncle.۱۰۵ Thereafter Shimr Ibn Ziljushan attacked the tents of Hussain (a.s.) saying: "Give me fire so that I may burn down ".these tents with all the inmates

p: ۹۵

Hussain (a.s.) said: "O son of Ziljushan! You are demanding fire to burn my family? May Allâh burn you in fire." Then came Shabth whom Imâm admonished. So he returned ashamedly. Then Husain (a.s.) asked his family: "Give me an old cloth so that I may wear it as an undergarment, and they may do not uncover my body." A tight shirt was ".brought. He said: "Not this, because this is a disgraceful dress

Then he took an old cloth, made some tears in it, and wore it beneath his dress. But .they stripped him after his martyrdom, and that cloth looted too

Here are some couplets about the martyrdom of Abdullâh - Killing of a motherless - gazelle is not a laudable deed Such a killer is in fact a denier, not a hunter What a strength with which you swing your sword? What you are striking is Babe's hand, not a sword of iron With whose blood are you coloring your hands? O oppressor! He is Abdullâh, not Qasim the bridegroom. O cursed one! Even if you are bent upon killing him Kill him not by the side of his uncle as such a cruelty Wasn't shown even by Shaddâd the oppressor Thereafter Imâm (a.s.) called for "Hebari" trousers and made holes therein so that they may not rob it from his body, and wore it. Yet, after his martyrdom, a man called Bahr Ibn Ka?ab stole it, and left Hussain (a.s.) bare bodied. After ?shura day, both hands of Bahr Ibn Ka?ab became dry, like a couple of dry sticks .during winter

During summer his hands used to become swollen with blood and puss oozed therefrom till Allâh killed him. When many wounds were inflicted on the holy body of Hussain (a.s.) and his body became like a potcupine,۱۰۶ a mean-minded cursed fellow called Sâleh Ibn Wahab al Mazni (may Allâh curse him) inflicted a forceful hit on the flank of Imâm which made Husain (a.s.) fall on the right side from his horse,۱۰۷ and .then he stood on his feet

The narrator said: Zainab (s.a.) came out of the tent and yelled: "O my brother! O my leader! O my household! Iwish the sky had fallen down on earth. I wish the mountains had come down to the plains, scattered." Shimr cried out to his soldiers, "What are .you waiting for?" Thereafter, they attacked Imâm from every side

Zar?at Ibn Shuraik (curse of Allâh be on him), inflicted a wound on the left shoulder of .Imâm. The Imâm also gave him a blow killing him

This was because Imam's holy body had become like porcupine due to numerous - .wounds

And Imâm exclaimed: Bismillâh wa billâh wa ala millate Rasoolillâh and then stood on - .his feet

Another fellow stricked his sword on the back of Imâm, which caused Husain (a.s.) to fall down on earth headlong. After this he sat up with much difficulty, and again fell on the earth and rose up and walked. Sinân bin Anas Nakhai۱۰۸ (curse of God be on him) inflicted a wound with his spear on the cavity of Imam's (a.s.) pharynx and then pierced his spear in the chest. Thereafter, Sinân shot an arrow, which pierced the Imâm?s neck. He fell again and then sat up and pulled out the arrow from his blessed neck. But thereafter he caught the lower part of his neck with both of his palms, which were filled with his holy blood. He colored his head and beard with it and said; "I am going to my God with such a hair dye, while my rights have been violated."

p: ۹۷

Umar Ibn Sa?ad told to a man who was on his right: "Woe unto you. Come down and relieve Husain." Khuli Ibn Yazeed Asbahi went forward to cut off the head of Husain but began to tremble! Sinân bin Anas (may he be cursed by Allâh) came down and struck his sword on the holy throat saying: "By Allâh, I am cutting your neck despite knowing that you are the son of Allâh?s Prophet, and the best offspring from the viewpoint of parents. Then he cut off the holy head."

Sinân bin Anas Nakhai, the killer of Hussain (a.s.). It is said that Ibne Ziyâd told him: - You have killed the best man from the aspect of parentage. It is mentioned in the story of Mukhtâr, p. ۴۵: After the arrest of Sinân, Ibrahim told him: tell me the truth. What did you do in Kerbala? He replied: Nothing except that I caught a piece of the pajama of Hussain (a.s.)! Ibrahim wept and then ordered that a piece of flesh be cut from Sinân?s thigh. It was roasted and Sinân was made to eat it. Whenever he he refused to eat he was forced to do so with a dagger. When he died he was slaughtered and his corpse was burnt.

The poet says about this:

Which calamity is harder than that of Hussain; On the day when Sinân cut off his blessed head. Abu Tâhir Muhammad Ibn Hussain Bursi, in the book Ma'alimuddin, quotes from Imâm Sâdiq (a.s.), that "After Hussain?s martyrdom, angels arrived wept and said, "O Lord! This is Your Husain, the chosen son of Your Messenger?s

daughter." In response to these words of the angels, the Almighty Allâh raised the holy shadow of the Qaem-e-?le Muhammad and said, "I will take the revenge of ".Husain by his hands

p: ٩٨

The narrator said: After the martyrdom of Imâm (a.s.), a severe storm blew and the sky was covered by red colors making everything invisible, and people feared that the .Divine Wrath had descended. So they paused for hours until the storm passed away

Hilâl said, "I separated from the two rows of soldiers and stood by the side of Hussain (a.s.). His holiness was on the verge of death. By Allâh, I have never seen a blood-covered body more beautiful than he, nor any face brighter than his. The brightness ".of his face made me doubtful about his death

In that condition Husain asked for water. Hilâl heard that someone telling him, "By" Allâh. You will not taste water until you drink the boiling water in hell." Hussain (a.s.) said: "No! Rather I will approach my grandfather, the Messenger of Allâh, and will take refuge in his abode, on the platform of Truth, near the All Powerful Monarch (Allah), ".and will drink pure water and will complain to him about your atrocities

He said: "They became very angry, as if Allâh had not put any kindness in their hearts." When Imâm (a.s.) was talking with them they beheaded him. Experiencing extreme wonder at this, stone heartedness and cruelty, I said, "By Allâh I will never join you in any matter." Then, with a view to steal the holy Imâm?s cloth, they came forward. Ishâq bin Haubah١٠٩ Hazrami (May the curse of Allâh be upon him) pulled up the holy Imâm?s shirt and wore it himself. Afterwards he suffered from leprosy, and .his hair also dropped off

p: ٩٩

It is mentioned in traditions that there were one hundred and ten marks of arrows and spears in it. Imâm Sâdiq (a.s.) said, "There were thirty-three wounds of spears, ".(.and thirty-four of swords on the blessed body of Husain (a.s

Imâm's (a.s.) pyjamas was looted by Bahr Ibn Ka?ab Teemi (curse of Allâh on him). It is mentioned in a tradition that he too had become bedridden after both of his legs were paralyzed. His turban was snatched by Akhnas bin Morthad bin Alqamah Hazrami,١١٠ or Jabir bin Yazeed Oodi. He also had become a lunatic thereafter. .(.Imâm's shoes were looted by Aswad Ibn Khâlid (l.a

He was an illegitimate born who had driven horses on the body of the Holy Imâm - .(a.s.) along with nine other fellows

He is one of those ten who had crushed the holy body of the holy Imâm (a.s.) by - driving their horses over it until the chest and back of the Imâm had been pulverized. .He was also born of adultery

The robe of the Imâm, which was made of fur, was plundered by Qais Ibn Ashath (the cursed one) and his coat of mail was snatched by Umar bin Sa?ad (May God curse him). The sword of Imâm was seized by Jumeeh bin Khalq Oodi. It is also said that a man from Bani Tamim named as Aswad Ibn Hanzala killed him. In the narration of (the historian) Ibn Sa?ad the sword of holy Imâm had been plundered by Falafas .Nahshali

p: ١٠٠

Muhammad Ibn Zakariya١١١ added that the sword, later on, reached to the daughter of Habib Ibn Badeel,١١٢ and this plundered sword is other than Zulfiqâr. Because Zulfiqâr is one of the relics of Prophethood and Imâmat, which have been divinely protected. Narrators have testified what we have mentioned. A narrator has said that a slave girl came out from the direction of the holy Imâm?s tent. A man told her: "O ".the slave girl of Allâh. Your master has achieved martyrdom

The girl said: "I rushed towards the respected ladies and the womenfolk while screaming," the chaste and veiled womenfolk stood up, cried and wailed." It is - Muhammad bin Zakariya bin Dinar al-Ghalabi is from the notable men of the .companions of the Imâm in Basra. Death: ٣٩٨ A.H

Details about the daughter of Habib bin Badeel could not be traced. Habib is one of - [the narrators of traditions of Wilayat. [Al- Ghadeer: ٢٥١

said, "The enemies took precedence over one another in looting the tents and property of Hazrat Muhammad's household and the dear ones of Fatemah (a.s.). They went to such extremes that they pulled off any cover from their shoulders. The Prophet's (s.a.w.a.) daughters rushed out screaming and wailing due to their ".separation from their defenders and dear ones

Hamid Ibn Moslem says: "There was a woman belonging to Bani Bakr bin Vâ?eil, who was with her husband in the army of Umar bin Sa?ad. When she saw how they had attacked and invaded the tents of the ladies, she took a sword in her hand and rushed to those tents and cried: O ?le Bakr bin Vâ?eil! Are you plundering the daughters of the holy Prophet (s.a.w.s.)? Command and kingdom belongs only to Allâh! Her husband ".caught her and sent her back to her place

p: ١٠١

The narrator reports: Thereafter, they drove out the honorable ladies from their tents bareheaded and barefoot, arrested them and put their tents to fire. The ladies said: "For Allâh?s sake, take us to the place of slaughter." When the ladies saw the martyrs, they cried and slapped their faces. A narrator has said, "By Allâh! I can never forget how Zainab, daughter of Ali (a.s.), wept over Husain (a.s.) and wailed in an extremely sorrowful voice: "O Muhammad! May the blessings of God be on you. This is your Husain laid bare-bodied with bleeding dismembered organs. Woe unto this calamity. Your daughters are enslaved. I convey my complaints to Allâh, to Muhammad-el- ".?Mustafa, to Ali-el-Murtuza, to Fâtima-az- Zahra, and to Hamza Sayyed-e-Shuhad

O Muhammad! Here is Husain killed by the bastards in this desert, where wind covers" him with sands. We seek safety from all this grief and sorrow and all these hardships and calamities meted out to you Aba Abdillâh! It is as if my grandfather, the Messenger of Allâh, has left this world only today." "O companions of Muhammad! ".These are the progeny of Muhammad, who are being carried like slaves

O Muhammad! Your daughters are captives, and your progeny assassinated, on the " bodies of which the desert wind is spreading sands. Here is Husain whose head has been cut off from the nape of his neck, without turban or cloak." "May my father be sacrificed for the dear one whose army got routed on Monday, and his tent was destroyed. May my father be sacrificed for the dear one, who did not go on a journey from where there is a hope of returning. Nor is he ailing in such a way that it can be cured. May my father be sacrificed for the one, for whom my life is also ready to be sacrificed. May my father be sacrificed for the grieved one, who has been martyred, a thirsty one who died with dry lips. May my father be sacrificed for the esteemed one his own blood drained from his beard. May my father be sacrificed for the honorable one, whose grandfather was the messenger of Allâh. May my father be sacrificed for ".(.the one who is the grandson of the holy Prophet (s.a.w.s

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May my father be sacrificed for Zahr?, the Chief of the Ladies, may my father be" ".sacrificed for the one, whom the sun returned so that he may offer his prayer

The reporter says, "By Allâh, Zainab cuased both friends and foes weep through her sorrowful dirge." Thereafter Sakina١١٣ drew the holy body of his father to her lap. .Some Arabs separated her from her father

The narrator has reported that thereafter Umar Ibn Sa?ad cried out to his army, "Who are volunteers to stampede horses on the body of Husain?" Ten persons responded: Is?hâq Ibn Haubah who had robbed Hussain?s shirt; Akhnas Ibn Marsad, Hakim Ibn Tufail Sab?ei, Umar Ibn Sabih Saidavi, Raja Ibn Manqaz Abdi; Salim Ibn Khaisama Jo?fi, Sâleh Ibn Wahab Ja?fi, W?hiz Ibn Gh?nam, Hâni Ibn Shabeet, and Usaid Ibn Malik (may Allâh curse them all). These ten fellows trampled the holy body of Hussain (a.s.) under the hooves of their horses and crushed the back and front of the body of the holy Imâm (a.s.).١١۴

A narrator said that those ten fellows went to Ibne Ziyâd (may Allah curse him) and :one of them, Usaid Ibn Malik, said

We crushed the chest and back of Husain by driving strong and jumping horses on" "?his body." Ibn Ziyâd asked: "Who are you

Sakina, daughter of Husain bin Ali bin Abi Tâlib, a great and noble lady. The chief of - the woman of her time. She is supposed to have expired in ١١٧ A.H. [At-Tabaqât ٨/٣۴٨; [Ad Durrul Mansoor: ٢۴۴; Wafyâtul Ayân ١/٢١١; Al-Elâm ٣/١٠۶

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Many of our scholars are of the opinion that they (the enemies) intended to pound - the back and chest of the holy body but Allâh did not allow them to do so. There are .many narrations supporting this word - Allâh knows best

They replied: "We are those who crushed the back and chest of Husain with the hooves of our horses." Ibn Ziyâd awarded them prizes. Abu Umar Zâhid١١۵ has said, "We have searched the biographies of these ten fellows, and found that all of them were bastards." Ibne Riyah١١۶ has narrated, "I saw a blind man. He was present in Karbala. He was asked about his blindness. He replied, "I was present in Karbala on the day of ?shura. I had not used any spear, sword, or arrow. After the martyrdom of Imâm (a.s.) I returned home. I went to sleep after performing the Isha (evening) prayer." He saw in hyis dream that someone asked him to respond to the call of the .(.holy Prophet (s.a.w.s

He said, "I have nothing to do with him?" That person caught his collar and dragged him to the holy Prophet (s.a.w.s.). He saw holy Prophet (s.a.w.s.) sitting in wilderness. His shirt sleeves were rolled up to elbows. There was a weapon in his hand. An angel had stood near him with a red-hot sword in hand. He was killing my nine friends. Every one of them who was hit by that sword caught fire and was in flames. He went near and sat down on his knees and said, "As-Salâmu alaikum O Prophet of - He was Muhammad bin Abdul Wahid bin Abi Hâshim Mattaraz Bawardi who was known as slave of Sa?lab. He is one of the leading linguists who had special association with Sa? lab and has written a number of books. He was in Baghdâd in the year ٣۴۵ A.H. [[Wafyâtul Ayân ١/۵٠٠; Târikh Baghdâd ٢/٣۵۶; Al-Elâm ۶/٢۵۴

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He is one of Tabian. Ata bin Abi Riyah was a black slave born in Yemen and brought - up in Mecca. He was a wise jurist. Died in Mecca at the age of ۱۱۱. [Tadkeratul Huffâz; [۱/۹۲; Sifatus Safwa ۲/۱۱۹; Al- Elâm ۴/۱۳۵

Allâh!" He did not reply. There was a long pause. Then he raised his head and said, "O enemy of Allâh! You ended my respect, killed my relatives, did not honor my rights, and did what you did." I submitted: "O Messenger of Allâh! By Allâh! I did not use a sword, a spear, or an arrow." He said, "You have told the truth. But you were a soldier of that army. Come nearer to me." I went nearer. I saw a plate full of blood. He said, "This is the blood of my son Husain." He dropped from that blood in to my eyes. Then I .woke up from my dream and from that moment I could not see anything

It is reported by Imâm Sâdiq (a.s.) that the holy Prophet (s.a.w.s.) said, "On the Day of Resurrection, a dome of light will be raised for Fâtima (s.a.), and Hussain (a.s.) will arrive with his head in hand. When Fâtima would see him she will shriek such a loud lament, which will cause every proximate angel and prophet to weep. Then the Almighty Allâh will bring Hussain (a.s.) in the most beautiful form. He will fight his .enemy without head

Thereafter, Allâh will gather, for me, all those who cooperated and were participants in the shedding of his holy blood. Then I will kill all of them. They will be made alive and Amirul Momineen (a.s.) will kill all of them. Then they will be enlivened again to be killed by Hussain (a.s.) and then the grief will end." Then Imâm Sâdiq (a.s.) said, "May Allâh have Mercy on our Shias, who are, by Allâh, the faithful, and who are partners ".with us in every calamity and grief that engulfs us

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It is reported that the holy Prophet (s.a.w.s.) said: Fâtima (s.a.) will arrive in the midst of a group of women on the Day of Judgment. An order will be issued: "Enter Paradise." She will say: "I will not enter till I know what has been done to my sons after my death." She will hear, "Just look in the midst of the resurrected people." Her

eyes would fall on Husain and would see that he is standing headless. Fâtima (s.a.) ".gives out a cry. I also cry out for her complaint, and will cry all the angels too

According to another tradition Fâtima (s.a.) would cry, "O my son! O fruit of my soul!" It is said that, at the moment, Allâh will became angry. He will order a fire named "Habhab", a fire that had been fanned for one thousand years turning it into black. .Comfort can never be within it, nor can grief go out of it

Then comes a command: "take in the killers of Husain (a.s.)." That fire sucks in all of them and as they reach the middle of that fire a distressing shriek comes out and their collective shrieks also are heard. The roar of fire and the shrieks of the burning ones fill up the atmosphere. The killers of Husain (a.s.) will cry out: "Why are we being burnt even before the idol-worshippers?" There comes a reply: "Those who know are not ".like those who do not know

Ibne Babawayh has recorded these two traditions in the book Iqâbul Amâl.۱۱۷

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Muhammad bin Ali bin Husain bin Musa bin Babawayh Qummi is known as Shaykh - Sadooq. He is a great Muhaddith. He had stayed in Rey where he expired in ۳۸۱ A.H. and buried there. He wrote many books. His book Iqbal A'mâl is published with Sawâbul A'mâl [Riyâzul Ulama ۵/۱۱۹; Al-Kuna wal Alqâb ۱/۲۱۲; Tanqihul Maqâl ۳/۱۵۴; Al-[Elâm ۶/۲۷۴

It is mentioned in manuscript (A) that: In the ۳۰ th volume, I have seen in the footnote of Shaykhul Muhaddithine Baghdâd Muhammad bin Najjar (in the events of Fâtima, daughter of Abil Abbâs Azdi) that he has reported, with documents, from Talha that the Holy Prophet (s.a.w.s.): Musa bin Imrân said: O Lord! My brother Hârun has died. Kindly forgive him. Came the Revelation: O Musa! If you appeal to me to pardon all from first to last, I will forgive them all except the killers of Husain bin Ali bin Abi Tâlib .(.(a.s

(.Part Three : After The Martyrdom of Hussain (A.S

It is said that Umar Ibn Sa?ad (curse of God be on him), in the afternoon of the Day of ?shura, sent the holy head of Imâm Hussain (a.s.) to Ubaidullâh bin Ziyâd through Khuli bin Yazeed Asbahi and Hamid Ibn Moslem Azdi١١٨ (curse of God be on them), and ordered that the - It is mentioned in Tanqihul Maqâl ١/٣٨٠: I know not more about him except that Rijâl-us-Shaykh has included him in the companions of Imâm Sajjâd .(a.s.), who it appears, is a Imâmi, though not perfectly identified

It is mentioned in Mustadrakâte Ilmur Rijâl ٣/٢٨٩: Humaid bin Muslim Kufi is among the unidentified companions of Imâm Sajjâd (a.s.) and it is learnt from the transmitters of the news about Karbala that he was in Karbala and he was among the soldiers of Sulaimân bin Surad on the side of Mukhtâr in the event of Ainal Wardah in the fight against the Syrians for avenging the blood of Hussain (a.s.). I say: it looks like that there were two persons by the name of Humaid bin Muslim. One in the army of Umar bin Sa?ad who had narrated some of the events of Kerbala and who also was with those who heads of other holy martyrs be sent by Shimr bin Ziljaushan, Qais bin Ashath, and Amr Ibn Hajjâj. So they moved with the said holy heads and reached Kufa. Umar bin Sa?ad remained the rest of ?shura, and the next day till noon time in Karbala. Then he moved with the remaining persons of the holy family of Imâm Hussain (a.s.) from Karbala. He made the members of the holy family (who were the trust of the best of the Messengers of Allâh) to sit on bare camels, while their veils were removed in front of the enemies. In the midst of all these sorrows and griefs, .they were driven just as chained slaves

:How nice it is said

How strange and wonderful that they were offering salutations on the holy Prophet (s.a.w.s.); but fighting against his household! It is mentioned in a narration that the number of the decapitated heads of the companions of Hussain (a.s.) was seventy eight, which were distributed by the tribes for winning favors of Ibne Ziyâd and :Yazeed bin Muawiyah (may Allah's curse be upon them). The distribution was

Kandeh tribe – Headed by Qais Ibn Ashath = Thirteen heads .١

Havazan tribe – Headed by Shimr Ibn Ziljaushan = Twelve heads .٢

Bani Tamim = Seventeen heads carried the holy head of Imâm Hussain (a.s.) to Ibne .٣ Ziyâd and hence must have been among the friends of Umar bin Sa?ad. The second is an Imâmi and a companion of Imâm Sajjâd (a.s.) and among the soldiers of Sulaimân .bin Surad

Bani Asad = Sixteen heads .۴

Mizhaj tribe = Seven heads .۵

.The rest of tribes and other people = Thirteen heads .۶

The narrator has said that: As Umar bin Sa?ad moved away from Karbala, a group of people from Bani Asad arrived and after funeral ceremonies for the holy bodies buried them as they are now. When Ibne Sa?ad reached Kufa along with the .prisoners, people came to see the scene

A Kufi lady asked the noble prisoners from the window of her home, "Where are you coming from? Who are you?" They said: "We prisoners belong to the family of the holy Prophet Muhammad (s.a.w.s.)." She came out from her home and offered dresses and veils to the female prisoners, so that they might cover up themselves. It is said that along with the ladies were a few men. Ali Ibn Hussain (a.s.) who had become very lean due to illness. Hasan Ibn Hasan Muthanna١١٩, who had patiently – Hasan bin Hasan bin Amirul Momineen Ali bin Abi Tâlib. He was known as Muthanna and his son as Hasan Mosullas. He was very honorable, learned and pious. In his time, he was the trustee of the charities of Amirul Momineen (a.s.). He married his cousin Fâtima, daughter of Hussain (a.s.). He was with his uncle in the event of Karbala, had fought and got wounded. Allâh healed him. His mother was Khula, daughter of Manzoor Farazi. He expired in Medina in ٩٠ A.H. Neither did he claim to be Imâm nor did .anybody believe him to be an Imâm as was the case with his son Hasan Mosullas

Tasmiya received serious wounds of the spear in support of his uncle and Imâm. Zaid] Ibn-el-Hasan۱۲۰ and Amr bin al- Hasan۱۲۱ were with them too. The Kufians recited an elegy and wept. Zain-ul-?bedin (a.s.) said, "Are you mourning and weeping for us? But then who killed us?" Bashir Ibn Khuzâim Asadi said, "On that day I heard the speech of Zainab, daughter of Ali (a.s.). I have not seen any modest and chaste lady with such oratory. It was, as if, being delivered by Ali (a.s.)." She pointed towards the people and .said, "Silence please." People became almost breathless

She said, "All praise and applause fits only to Allâh. Salutation be upon my grandfather, Muhammad and the noble people of his family." min Qatli ma al-Husain: ۱۵۷; Tahzib Ibne Asakir ۴/۱۶۲; Al-Elâm ۲/۱۸۷; Mojam Rijâlul Hadith ۴/۳۰۱] The author of Al-Masâbih has written: Hasan bin Hasan al-Muthanna had, in Ashura, while fighting along with his uncle, killed seventeen persons. He also suffered eighteen wounds and had fallen. His nurse Asma bin Kharjah brought him to Kufa and nursed him until he .recovered and then sent him to Medina

Zaid bin Hasan, Abul Hasan Hâshimi was from the companions of Imâm Sajjâd (a.s.). - He was a pious and a respectable personality. He was a trustee over the trusts of the Messenger of Allâh (s.a.w.s.). Other historians have written that he did not accompany his uncle to Kerbala. He died in the year ۱۲۰ A.H. Neither did he claim Imâmat nor did the other Shias consider him an Imâm. [Mojam Rijâlul Hadith ۷/۳۳۹; Rijâlush Shaykh [and Irshâd of Mufid and Al-Umda of Sayyid Mahna; Bihâr ۴۶/۳۲۹

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Amr bin Hasan came to Iraq with his uncle Husain and then went to Damascus with - Ali bin Husain. He had only one son by the name Muhammad. He was a devout and .wise man

Now, people of Kufa! People of deceit and disloyalty! Are you weeping? Your tears " may never stop flowing, and your mourning may not end. Your affair is like the affair of that woman who unweaved whatever she had woven. You always make your oaths a medium to make money. Do you have anything except repulsive deadly contamination, vengeance and flattery like the flattering of slave girls, and the grief

and sorrow of enemies? Do you have a grazing land as large as a ruined area, or a pot of silver, hidden in your graves? What an evil thing you have forwarded to Allâh, which "?has caused His wrath against you and you will receive divine punishment forever

Are you weeping and crying out from your hearts? Yes! By Allâh, you will cry more" and smile less. Verily, you have carried all shame and disgrace with you, and not even a fragment of which will ever be washed by you. How will you respond the guilt of the blood of the offsprings of the seal of prophethood, and the mine of messengership, the leader of the youth of Paradise, the shelter of the righteous, and the rescuer of the deprived people, the symbol of divine reasoning for you, and the follower of "?traditions

What a serious crime you have committed! Damn with you! May your efforts be" fruitless; your hands perish, and may your merchandise causes loss to you. You have reverted to the wrath of Allâh, and the blot of disgrace and dishonor is now fixed on ".your forehead forever

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Woe unto you Kufians! Do you know that you have injured the heart of the Prophet of" Allâh? What kind of pious ladies of the Messenger?s household have you unveiled? ?What blood of the holy Prophet have you shed

How did you violate his honor and respect? Verily, how much fuel have you added to the fire of dark calamities and troubles?" It is mentioned in a narrative that she added "What large-scale foolish and ugly acts you have committed? Did you wonder that the sky rain blood? Know that the chastisement of the Hereafter is more disgraceful, and you will never be helped. Do not be happy at the respite that you have got. Because Allâh does not make haste in taking revenge, and that He completes the task when its time arrives. Most surely your Lord is watching."۱۲۲ The narrator said, "By Allâh, I could see people weeping like the bewildered ones, and who that they held their ".hands over their mouths

I saw an old man who was weeping, standing by my side, and his beard drenched in

tears. He was saying, "May my parents be sacrificed for you. Your elders are the best elders; your youths are the best youth; your women are the best women; and your race is the best race that will never be disgraced. None can equal you." Zaid Ibn Musa۱۲۳ has reported from his father and grandfather that Fâtima Sughra (Daughter of Imam Hussain(a.s.)) had said after returning from Karbala, "Praise for Allâh, as many times as there are grains of sand, and as weighty as the weight of all that extends from earth to sky. I praise Him and I believe in Him, and I trust Him and I give witness that there is none worthy of - Surah Fajr ۸۹:۱۴

Zaid bin Musa bin Ja?far bin Muhammad bin Ali bin Hussain Alawi Tâlibi, an avenger - .of Hussain?s (a.s.) blood, had defected with Abus Sirya. He expired around ۲۵۰ A.H

worship except Him. And that Muhammad is His Servant and Messenger. And that his progeny were slaughtered by the bank of river Euphrates, though they were neither vindictive, nor did they claim or demand any land (state)." "O Allâh! I seek Your refuge from the sin of saying any untruth about You and anything other than what You have said regarding the leadership (Imamat) of Ali Ibn Abi Tâlib; that they was killed .(without any fault (in the same manner his son was martyred yesterday

The martyrdom of Ali occurred in one of the houses of Allâh (Mosques), in the presence of a number of so called Muslims. May they be destroyed! Those who did not prevent oppressing him through his life, until You took him up to You. He who had a praiseworthy character, whose talent was famous, and whose guidance was well known. O Lord! No reproach of any taunter ever deterred him from his goal, or the blame of any ridiculer. My Lord! You guided him in his childhood to Islâm. You praised his character when he grew up. He was a constant well-wisher and concerned of Your religion, and of Your Messenger (s.a.w.s.) until you took his soul. The soul of the one who was a devout abstinent in the world. Who paid no heed to the world, but he was always inclined towards the Hereafter, and tried in Your path. He was Ali, whom You ".loved, selected, and guided to the right path

Now, O Kufians! The cheats, disloyal, and proud folk! Indeed we are the members of" Ahle Bayt. God has examined us with you, and you with us, and it was a fair test. He granted us His knowledge and wisdom. Hence we are the containers of His knowledge, wisdom, and metaphysics. We are His guiding signs on the earth, for His nations. He has honored us with His generosity, and has granted grace and superiority to His Messenger, Muhammad (s.a.w.s.) over many of His servants in a ".manifest manner

Then you tried to deny and refute us, and considered it correct to fight us. You" thought it was all right to roband appropriate our property as if we were non-Muslims. Yesterday you killed my grandfather (Ali). The blood of our youth is dripping from your daggers. All of these are due to your old enmity (against us). After committing all these felonious crimes your eyes have brightened and your hearts are overjoyed. Strange indeed is your slander against Allâh and the conspired planning, ".which you planned; while Allâh is the best of planners

Lest you rejoice your deeds of shedding our blood, and plundering our property!" Whatever calamities have fallen on us were in the Book (of destiny) even before we confronted them. This is easy in the Path of Allâh. So you may not grieve over what you lost, and do not become joyous on account of what you gained; and Allâh does ".not like the proud and the boasting people

p: ۱۱۴

May you be destroyed! Await curse and chastisement, which will visit you. Calamities" will rain continuously from the sky, and (Allâh?s) wrath will surround you. Some of you shall be treated harshly by some others, and you will remain in a permanent chastisement as a result of the atrocities inflicted on us by you. Beware that the curse of Allâh is on the oppressors." "Woe unto you: Do you know those people you?re your tribes who our bodies? How did your hearts incline to fight against us? Howcould your legs rush on us, seeking war with us? By Allâh, your hearts have become dark, and your soul, ears, and eyes have been sealed. Satan made these crimes beautiful for ".you, and threw dark curtain on your eyes. So you will never be guided rightly

Be destroyed O Kufians! What inheritance of the holy Prophet (s.a.w.s.) did you" possess? Or for which vengeance you exhibited so much enmity towards his brother Ali bin Abi Tâlib (a.s.), my grandfather, and his two sons (Hasan and Husain) the noble progeny of the Prophet, that the boaster poem from you said so proudly: "We killed Ali ;and his sons; with Indian swords and the spears

and we imprisoned their women like the non- Mulim slaves; What a war we fought with them!" "O Poet! May you suffocate? Are you proud that you have killed the people who have been purified by Allâh and impurity has been removed from them? How do you take pride in this? Take care of yourself and sit on your droppings like a dog, as was your father. Verily for everyone is whatever he has earned and sent ?ahead." "Woe unto you! Do you envy for what Allâh has granted us

What is our fault if the ocean of our grace is roaring; while your rivulet has no wave!" "This is a divine excellence, which will be given to whoever He wishes, and Allâh is the Lord of the greatest graces. The one whom Allâh does not grant light, for him there will be no light." It is narrated that the noise of crying became loud, while the Kufians were saying: "Oh daughter of the holy beings! It is now enough. Our hearts have been .burnt! You have burnt our necks and burnt our souls." She became silent

On the same day Umme Kulthum, daughter of Ali, spoke from behind the cover of saddle of the camel-litter, while crying: "O Kufians! Woe unto you! What happened to you that you left Hussain (a.s.)? You killed him and destroyed and snatched his properties, and imprisoned the women from his household and heaped calamities on ".them? Mau Allah kills you

Woe unto you. How many crimes you carried out? How many sins did you commit?" How much blood you shed? How many respected women you insulted (arrested)? How many types of apparel did you plunder, and how much property did you destroy? You killed the best people after the holy Prophet (s.a.w.s.). Kindness has left your hearts." You caught my brother and killed him; Woe unto your mothers! Very soon you will be dragged into fire; The heat whereof gets inflamed; You shed the blood,

;which Allâh, Quran, and Muhammad had disallowed to be shed

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Beware to you for drowning in the depths of Hell tomorrow on the Day of Judgment; I will weep over my martyred brother throughout my life; Over the one who was better ;than all after the Holy Prophet

With the tears rolling relentlessly on the cheeks, which will never dry. The narrators said that the weeping of the audience became loud. Women tore their hair; threw dust on their heads; scratched their faces, slapped their cheeks, and wailed in a very sad voice. Men also wept profusely tearing at their beards. Never were seen such a .crying people like them in the past

Then Zainul ?bedin (a.s.) asked them to be silent. All became quiet. Imâm got up and praised Allâh; He sent blessings on the holy Prophet (s.a.w.s.) in the best manner and then said: "O people! One, who knows me, has known. As for those who did not recognize me I am introducing myself. I am Ali, son of Husain, son of Ali, son of Abi Tâlib (a.s.). I am the son of the one who has been slaughtered by river Euphrates, though he never killed any innocent person, nor he seized any heritage. I am the son of the one whose honorable ladies and family, have been disrespected; whose wealth and bounty has been plundered; whose children have been arrested. I am the son of ".one who was caught and killed and this is enough for me to be proud of

O people! I administer you oath of Allâh. Do you know that you wrote a letter to my" father and then cheated him? You gave your word to him and extended allegiance to him. Then you left him and prepared yourselves to kill him! Be you destroyed because of what you sent forth. Upon what you have garnished. With which eyes will you look at the Messenger of Allâh when he will say that you killed his household, and you ".insulted his family; and you are not from his nation

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The narrator said that voices rose from all sides, while they were telling one another,

"You destroyed while not knwoing?" Imâm continued: "May Allâh have mercy on him who accepts my admonitions and remembers my advice regarding the command of ".Allâh, about His Prophet and his household, Since he is the good pattern for us

All responded: "O son of the holy Prophet! All of us listen to you and obey you. We are guardians of your responsibility. We are prepared to carry out your commands. We will not turn our face from you. Please give command to us. May Allâh?s mercy be on you. We will fight against your enemy, and we are with you in whatever you plan. We will arrest Yazeed. And we declare our disconnection from your enemy and our enemy!" Then Imâm replied: "Alas, alas. O disloyal conspirers! Is there any excuse, which is not between you and your passions? Do you want to do with me what you did with my father earlier? No, by Allâh, no! Because these wounds have not yet healed. It was only yesterday when my father, along with his household (a.s.), were martyred. I am unable to forget the calamity of missing the holy Prophet (s.a.w.s.) and the calamity of losing my father and his children. Its pain is in my mouth, and its bitterness .is choking me. His sorrow is squeezing my chest

No wonder that Husain is martyred; His father was better and greater than him (and he was also martyred) Do not be joyous O Kufians, over what happened to Husain; as this calamity was more terrible; May my life be sacrificed for the one who had been ;slaughtered near the river

p: ١١٨

The punishment for those who killed him is the hellfire. I consider this enough from ".you that you are neither for us nor against us

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The narrator says: Thereafter Ibn Ziyâd sat in his palace and gave audience to all. The holy head of Husain (a.s.) was placed before him. His women and children also arrived. Zainab, the respected daughter of Ali (a.s.) sat unknown and unrecognized. Ibn Ziyâd asked, "Who is this lady?" It was said: "Zainab, the daughter of Ali." Ibn Ziyâd looked at her and said: "Praise to Allâh Who disgraced you and failed you in your efforts."

Zainab (s.a.): "Verily, it is the libertine who becomes disgraced and the debauchee who gets refuted, and they are other than us." Ibn Ziyâd: "What did Allâh do to your "?brother and your family

Zainab: "Nothing but good! They, Husain and his friends, were a group for whom Allâh has destined martyrdom. They rushed towards their place of slaughter. Verily soon Allâh will gather you and them. Then you will be interrogated harshly. Then you will see who wins. May your mother mourn over you, O son of Marjâna!" The narrator said .that Ibn Ziyâd became furious, as if decided to kill her

Amr Ibn Harees۱۲۴ said, "O chief! She is a lady, and a lady cannot be punished for her "!words

Amr Ibn Harees Ibn Amr Ibn Uthmân Ibn Abdullâh al- Makhzoomi. He has quoted - from Abu Bakr and Ibne Masood and from his sons Ja?far and Hasan Arni and Mughira Ibn Sabee? and others. His house was the base of the enemies of Ahle Bayt. He got Ibn Ziyâd: "Truly, Allâh has cursed my heart by killing your rebel brother and the criminal "family"!" Zainab: You killed my leader, uprooted my branches, and destroyed my foundation! If this was your healing then you have attained your aim. Ibn Ziyâd: This woman talks like a poet. By my life, your father was also a poet. Zainab: O Ibn Ziyâd! What has a woman to do with rhythm and poem? Thereafter Ibn Ziyâd turned towards Ali Ibn-al- Husain and asked: "Who is he?" He was told: "He is Ali Ibn-al-Hussain (a.s.)." Ibn Ziyâd: "But did not Allâh kill Ali Ibn-al- Husain?" Zainul ?bedin (a.s.): I had a brother by the name of Ali Ibn-al-Husain. People killed him. Ibn Ziyâd: .But Allâh killed him! Imam Sajjad: At the time of death, Allâh takes the souls

Ibn Ziyâd: You dare to answer me? Bring him and decapitate him. Zainab heard the words of that filthy fellow and said: "O Ibn Ziyâd, you have not spared anyone of us. If the governorship of Kufa from Ziyâd Ibn Abih and his son Ubaidullâh. He died in ۸۵ A.H. [[Seer Alamun Nubla ۳/۴۱۷-۴۱۹; Al- Elâm ۵/۷۶

Surah Zumar ۳۹:۴۲ -

you have decided to kill him, then kill me along with him!" Sajjâd (a.s.) told his aunt: "O aunt, please calm down so that I may tell him something!" Then Imâm turned towards Ibn Ziyâd and said, "Are you trying to frighten me with threats of death? Don?t you know that martyrdom is our habit and greatness?" Then Ibn Ziyâd ordered that Ali bin Husain and his family be lodged in a house near the main mosque. Zainab (a.s.): No Arab woman should come to us. Only slave girls may come. Then Ibn Ziyâd ordered that the holy head of Hussain (a.s.) should be taken in rounds in the streets and localities of Kufa. The head of Muhammed's (s.a.w.a.) grandson and his heir goes up on a spear for the onlookers. Muslims do see and hear. But none could deny the situation, nor could anyone sympathize with the victims of the tragedy. The terrible .condition blinded eyes and the calamity deafened every ear, which heard wails

The narrator has said that then Ibn Ziyâd climbed the pulpit, uttered words of praise of Allâh, and said in a part of his speech: "Praise to Allâh Who revealed the truth and helped Amirul Momineen (Yazeed) and his followers, gave them victory, and killed the liar, son of the liar!" He had not yet ended that Abdullâh Ibn Afeef Azadi got up. He was a righteous and pious Shia, who had lost his left eye in the battle of Jamal, and the right one in Siffeen war. He used to attend the Grand Mosque of Kufa, and worship therein all the day. He said, "Oh, son of Marjâna! You are the liar, son of a liar, and also the one who gave you government (Yazeed) and his father (Muawiyah)! Oh enemy of Allâh! You are killing the sons of the Prophet and uttering such words from "!the pulpit of Muslims

p: ۱۲۰

"?Ibn Ziyâd became angry and asked: "Who is speaking such words

Abdullâh: O enemy of Allâh! I am addressing you. Are you killing the pious progeny of the holy Prophet and think that you are following the religion of Islâm? "Help! Help! O sons of the Pioneers! Where are you? Come up and take revenge from this cursed son ".of cursed (Yazeed and Muawiyah) who were so described by the holy Prophet

This doubled the wrath of the filthy Ibne Ziyâd to such extent that the veins of his neck swelled and he said: "Bring him to me." The executioners and guards rushed

from all sides to capture him. The noblemen of his tribe, Azd, and his cousins also stood up and freed him from the clutches of the government servants, took him out of .the mosque and sent him to his house

Ibn Ziyâd: Catch the blind - the blind man of Azd, whom Allâh has blinded and bring him to me. A battalion went out and the news reached to the tribe of Azd. They united .with the tribes of Yemen to protect Abdullâh

Ibn Ziyâd heard this. He also gathered the tribes of Mazar in association with the people of Muhammad Ibn Ashath and ordered for a war. The narrator has reported that there was a fierce fight in which a group of Arabs were killed. The men of Ibne Ziyâd went to the house of Abdullâh bin Afeef, broke it open and attacked him. His daughter said: "Those you feared from have come!" Abdullâh: You will not be in a loss. .Give me my sword

p: ۱۲۱

He grasped his sword and began to defend himself chanting: I am the son of Afeef Taher, the honourable; my father is Afeef and my mother is Umme ?mer. How many of your armored heroes have I dispatched to death? His daughter said continuously: "Alas, I wish I were a man to fight with you against this destructive community, who "!"killed the honorable members of the "holy family

The enemy surrounded Abdullâh from every side and he continued to defend himself single-handed. Nobody was able to dominate him. The daughter was guiding her blind father, until finally he was encircled closely. His daughter said: "May Allâh avoid ".disgrace. My father has been surrounded and there is none to help him

Wielding his sword Abdullâh said: "By Allâh, had I been able to see; then my movements would have exhausted you." The narrator said that the surrounded Abdullâh was, at last, arrested and taken to Ibn Ziyâd. Seeing him Ibn Ziyâd said, "Praise to Allâh Who disgraced you." Abdullâh Ibn Afeef: O enemy of Allâh! How did he disgrace me? Had I been able to see with my eyes, I would have undoubtedly put you ?to trouble. Ibn Ziyâd: What is your opinion about Uthmân bin Affan

Abdullâh: O slave! O son of Marjâna! (He cursed him). What have you to do with Uthmân? He did good or bad, improved the affairs or spread corruption. Allâh is the guard over His servants. He will decide justly between people and Uthmân. You should just ask about yourself and your father, and about Yazeed and his father. Ibn Ziyâd: No, by Allâh! I will not ask you anything till you taste death little by little! Abdullâh Ibn Afeef: All praise to Allâh, the Lord of the worlds. Even before your mother delivered you I had asked for martyrdom from Allâh and requested Him that my martyrdom be carried out by the hand of the worst and the most evil fellow among His creation. After becoming blind, I had lost my hope for martyrdom. But now, praise be to Allâh, after disappointment I have achieved this good luck and my prayer has .been answered. The devil Ibn Ziyâd: kill him and hang him publicly in Kufa

It is said that Ubaidullâh Ibn Ziyâd (may the curse of Allah be upon him) conveyed the story of Karbala and the martyrdom of Husain (a.s.) to Yazeed bin Muawiyah (may the curse of Allah be upon him) and to Amr Ibn Saeed Ibn Aas,۱۲۶ who was the governor .of Medina

Event ۵

Amr Ibn Saeed, after getting the news, went up the pulpit and within a speech conveyed the news to the people. Bani Hâshem became very sad by this news and they arranged mourning. Zainab, daughter of Aquil bin Abi Tâlib۱۲۷ recited a dirge and said: "What will you reply when the Holy Prophet (s.a.w.s.) asks you, "Being the last Ummah what did you do to my progeny after my departure?" Some of them were imprisoned and some were drowned in their own blood. Had I willed you to misbehave with my household, you would not have done worse than what you did. O you, who killed Husain under utmost oppression, takes news of a painful chastisement. Everyone who is in the heaven and every prophet and messenger and every martyr (witness) wept over him. You are the cursed ones who have been cursed by the ".tongues of Soloman, Moses, and Jesus

Amr Ibn Saeed was the governor of Mecca and Medina under Muawiyah and -

Yazeed. He went to Syria, co-operated with Marwân for getting the caliphate. After Marwan, Abdul Malik, gave temporary governorship to him. During his caliphate Abdul Malik intended to remove Amr from governorship and Amr fled. Abdul Malik was after [him until he caught and killed him in ۷۰ A.H. [Al-Isâbah Part ۶۸۵۰; Al-Elâm ۴/۷۸

In Ansâbul Ashraf, p.۲۲۱, it is mentioned: Zainab was with Ali bin Yazeed from Bani - Muttalib bin Abde Manâf who brought forth children for him. She was among slave .girls and the mother of Wahab bin Wahab Abul Bakhtari Qâzi

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When the letter of Ibn Ziyâd reached Yazeed Ibn Muawiyah, and he got acquainted with the story, he wrote a reply and ordered that the heads of Husain (a.s.) and the martyrs, the women and family members, and bags of Imâm be sent to him. Ibn Ziyâd called Mahaffar Ibn Thalaba and handed over the heads and the slaves to him. The .evil-hearted Mahaffar drove the slaves savagely towards Syria

Ibn Laheeah۱۲۸ has narrated, from which we are quoting the required parts as follow: He has said that he was praying round Ka?ba when he met a man who was wailing, "O Allâh, forgive me, but I do not see to be forgiven." I told him, "O servant of Allâh! Fear Allâh and do not say so! Even if your sins are more than drops of rain, or leaves of all trees, and you pray Allâh for pardon, Allâh will forgive you. He is the All- forgiving and the Most Merciful." He told me, "Come close to me so that I may tell you my story." I went close to him. He said, "We were fifty men who carryied the holy head of Husain to Shâm. Every night we put the head in the midst of a coffin and engaged in wine drinking nearby. That night my friends were drunk. But I did not drink. As the curtain of darkness fell on us and lightning began I saw that the gates of the - Ibn Laeeah: Abdullâh Ibn Laheeah Ibn Marghan al-Hazrami Misri Abu Abdur Rahmân was a Muhaddith of Egypt and a judge. He was among the writers and compilers of hadith and one who had traveled a lot for gaining knowledge. He died in ۱۷۴ A.H. [Al-Wulat [wal Quzat: ۳۶۸

sky opened and Ad?m, Noah, Abraham, Is?hâq, Ismaeil and Prophet Muhammad (s.a.w.s.) came down along with Gibrael (Gabriel- Spirit) and a group of angels." "Gibrael approached the coffin, took out the holy head from it, embraced and kissed it. All the prophets did likewise. The holy Prophet (s.a.w.s.) wept by the side of the blessed head, and the other messengers consoled him." Gibrael submitted the proposal, "O Muhammad! Allâh, the Almighty, has commanded me regarding your nation that I should do as you like. If you order, I may shake the earth severely, and ".make it topsy-turvy, as I did to the nation of L?t

The holy Prophet (s.a.w.s.) replied: "No, Gibrael! Because I have made an endowment with Allâh about them."١٢٩

In the manuscript "B? it is mentioned: Then he offered prayer on the holy head. Then - a group of angels came and said: Allâh has ordered us to kill these fifty fellows. The Prophet replied: Carry out your duty. They inflicted blows by weapons on those fifty. One of them thought of hitting me. I said: O Prophet of Allâh! Al-aman. He said: Go away. Allâh will not pardon you. Next morning I saw that all of my fellow travelers were finished on ground. In manuscript "A? after this story it is mentioned: In the footnotes of Muhammad Ibn Najjar Shaykhul Muhadditine Baghdâd in the description of Ali Ibn Nasr Shabuki I saw an addition that he wrote in this hadith with proofs: As they carried the holy head of Hussain (a.s.) they sat for drinking wine. One of them brought the head when suddenly a hand appeared and it wrote with a pen of iron on the wall: Does the Ummah that killed Husain have any hope for the intercession of his grandfather on the day of accounting? When the people heard this .they left the head and ran away

The narrator says, "When the caravan of the slaves came near Damascus," Umme ".Kulthum approached Shimr and said, "I have a request

"?He asked, "What do you need

She replied, "When you intend to make us enter the city, usher us from a gate where there are less people and issue order to take the heads of the martyrs out of the camel-litters, and to keep them away from us. Because we have been much disgraced in the eyes of the people." Shimr, due to his natural malice, gave an opposite order! The heads were placed on the top of the spears, and put in the midst of camel-litters, and the prisoners were thus paraded upto the gate of Damascus and thenceforth to the gate of the Grand Mosque. Then they were confined to the .detention quarter

It is mentioned in a tradition that when an elderly Muslim saw the holy head of Hussain (a.s.), he hid himself from the people for one month. Thereafter when people saw him they asked the reason. He replied: "Did you not see what happen to us?" :Then he recited the following prose

O son of the daughter of Muhammad! They brought your head drenched in your blood; Thus, O son of the daughter of Muhammad! They have openly and intentionally killed the Prophet; They killed you, keeping you thirsty, and did not pay attention to the Quran and its interpretation; While killing you they said Allâho Akbar. Verily by .(killing you they have killed Takbeer (Allâho Akbar) and Tahleel (Lâ ilâha illa Allah

p: ۱۲۶

An old man approached the womenfolk and household of Husain (a.s.) when they all were in the same place. Then he said, "Praise to Allâh Who killed and destroyed you, and relieved the cities from your men, and imposed the order of Amirul Momineen (Yazeed) on you!" Ali Ibn Hussain (a.s.) told him, "O old man! Have you recited Quran?" He replied: "Yes." Ali Ibn Hussain (a.s.): Did you understand the meaning of this vrese that, "(O' Prophet) Say: I do not expect from you anything as wage (for my Prophethood) except friendship with my close relatives?"(Quran ۴۲:۴۳)۱۳۰ He replied: "!"I have read this verse

Ali Ibn Husain said: "We are "Zilqurba? (the close relatives of the Prophet). O old man! Have you read in Bani Israel chapter this verse: Observe the rights of Zilqurba (the close relatives)?"۱۳۱ (Quran ۱۷:۲۶) The old man: I have read it! Imam (a.s.): "We are the

"Zilqurba"! Have you read this verse," And know that whatever you may earn from everything, then truly one-fifth of it is for Allâh, and Prophet, and Zilqurba?۱۳۲ (Quran ".۸:۴۱) The old man: "Yes

The Imam: We are the "qurba? O Shaykh! Have your read this verse, "Indeed Allâh intended to remove - Surah Shoora ۴۲:۲۳

Surah Bani Israel ۱۷:۲۶ -

Surah Anfal ۸:۴۱ -

impurity from you Ahle Bayt, and to purify you, in the best purification?"۱۳۳ (Quran ۳۳:۳۳) The old man: "I have read it!" The Imam: "O Shaykh! We are the Ahle Bayt whom the Almighty Allâh has identified through this verse." The narrator has added: The old man kept quiet. He felt ashamed for what he had said. Then he asked: "Tell me, by "?Allâh, are you those persons

Sajjâd (a.s.): "By Allâh, we are those. I swear by our grandfather that, without any doubt, we are the same people." The old man wept, threw his turban on the ground. Then he raised his head towards sky and said: "O? God! I hate the enemies of the ?le Muhammad, either jinns or human beings." Then he asked, "Is there any scope of repentance for me?" The Imam replied: "Yes. If you repent, Allâh will accept your ".repentance, and you will be with us." The old man said: "I repent

The story of that old man reached Yazeed. He ordered for his execution, and he was killed. The narrators have said that thereafter the family and womenfolk of Hussain (a.s.) were brought to Yazeed bound in ropes. They stood before Yazeed in that condition. Ali Ibn Hussain (a.s.) said to Yazeed, "By God, what do you think about the holy Prophet, if he would see us in this condition?" Yazeed ordered to open their .hands

Surah Ahzab ۳۳:۳۳ -

Then Yazeed placed the holy head of Hussain (a.s.) in his front, and asked the womenfolk go behind so that they may not see the face of Yazeed. Zainul ?bedin looked at the head and grief overtook him. When Zainab saw the head of her brother she tore her collar and cried in a sorrowful voice that influenced human hearts. Then she said, "O Husain! O the beloved of the Prophet of Allâh! O son of Mecca and Medina! O son of Fâtima Zahra, the lady of the women of Paradise! O son of the "!daughter of Mustafa

p: ۱۲۸

The narrators said, "By Allâh, everyone in the audience wept, andYazeed remained silent." A woman of Bani Hâshim who was in the palace of Yazeed, began to mourn and said: "Ya Husain, Ya Habib, Ya Sayyad, Ya Sayyade Ahle Bayt, Ya Ibne Muhammad, O hope and shelter of the guardianless women and orphan children! O .the one who has been killed by the bastards!" All wept loudly

Then Yazeed asked a whipper, and whipped the front teeth of Husain (a.s.) Abu Barzah Aslami۱۳۴ looked at Yazeed and said, "Woe unto you Yazeed! Do you whip the lips and teeth of Husain, son of Fâtima (s.a.)? I bear witness that I have seen the holy Prophet (s.a.w.s.) kissed the lips and teeth of - The name of Abu Barzâh is Fazallâh bin Ubaid bin Hârith Aslami and his nickname is more famous than his proper name. There is a diversity of opinion about his name. He was a Sahâbi, (Prophet's companion) a resident of Medina and later of Basra. He was with Ali (a.s.) in Nahrawan. He died in Khorasan in ۶۵ A.H. [Tahzibut Tahzib ۱۰/۴۴۶; Al-Isâbah (trans.) [Part ۸۷۱۸; Al-Elâm ۸/۳۳

Husain and his brother Hasan (a.s.) and said that they two were the leaders of the youths of Paradise. Allâh will kill their killers, and will curse the killers, and He has prepared hell for their killers. What a bad end!" The dirty-hearted Yazeed frowned and ordered him to be dragged out harshly. A narrator has said, "Then Yazeed began to sing the poems of the anti-Islam poet Ibnu Zabari:۱۳۵ Alas for my forefathers who were killed in Badr, who had heard the wailing of Khazraj, due to the pain of spear ;wound

p: ۱۲۹

So now you rise up and glance and say: O Yazeed! May your hand not be paralyzed; We killed their heads and chiefs and took the revenge of Badr; Hâshimites played with the kingdom! Neither (divine) news nor any revelation had come to them! I may not be considered as a person of my tribe, if I do not take the revenge from the sons of ".Ahmad, for what they did

Narrators have said that, Zainab, daughter of Ali (a.s.) got up and said, "Praise to Allâh, the Lord of the worlds! And blessings on Muhammad and on all the members of his family. Allâh told the truth that, "The end ۱۳۵ - Abdullâh bin Zabari bin Qais Sahmi Quraishi, Abu Sa?ad was a poet of Quraish in the days of ignorance. He was a bitter enemy of the Muslims and he fled to Najran when Mecca was liberated. He died in ۱۵ A.H. [Al-Elâm ۴/۸۷] ۱۴۶ of those who did bad deeds is bad, because they denied the verses of Allâh and mocked them."۱۳۶ "O Yazeed! Do you think that it is a matter of pride for you that you captured us, and made us to move like slave maids, and that it is a disgrace to us? Does all this make you rejoice as you have prepared the world for youself? You imagine that everything has been arranged properly for you and that the kingdom and the country is now in your favor! Take respite for a while. But you have forgotten the Word of Allâh Who has said, "And do not let the disbelievers think that our respite, [The postponement of their punishment] is good for them [and they will enjoy life through it]. We postpone the punishment only for that they may increase their sinfulness; and for them there is a Disgraceful Torment [because of their sins]."۱۳۷

p: ۱۳۰

Is this just, o son of the liberated slaves that your wives and slave girls remain" covered from the public, and the daughters of the Prophet of Allâh being remained as captives? You tore their veils, revealed their faces, and drove them from town to town like enemies! You degraded them in public view. You made people look at them, while ".their guardians and helpers were not with them

What can one expect from the son of the one who chewed the liver of pious persons,"

and whose flesh was nourished by the blood of martyrs?" "Due to enmity towards us, Ahle Bayt, how much harshness can one display? And then, without realizing, - Rome ۳۰:۱۰

(Quran - ?le Imrân (۳:۱۷۸ -

you utter such sinful words: (your elders) rise and dance and tell you: O Yazeed! May your hand not be paralyzed whereas you whip on the teeth of Abi Abdullâh (a.s.)!" "Why should you not say so. By shedding the blood of the progeny of Muhammad (s.a.w.s.), who were the shining stars of the earth, you have driven his family to extremities and now you are remembering your ancestors and, in your imagination, calling them!" "O Yazeed! Very soon you will join them and on that day, you will wish (and say): Alas, I wish, I had been paralyzed and would not have uttered what I ".uttered and should not had done what I did

O Allâh! Restore our rights and take revenge from those who oppressed us, and send" Your wrath on those who shed our blood and killed our supporters." "(O Yazeed!) By Allâh, you have skinned none but yourself, and have cut only your own flesh. No doubt, you will be brought before the Prophet of Allâh (s.a.w.s.) was having shed the blood of his progeny, and tore the curtain of the honor of their progeny and that will be the time and place when Allâh will gather them and remove their anxieties and restore their rights. Do not consider that those who are killed in the path of Allâh are .dead

They are alive, getting provision near their Lord."۱۳۸ "O Yazeed! It is sufficient for you that Allâh is the Judge, and Muhammad (s.a.w.s.) is your enemy and avenger of blood, with Gibrael as his supporter. The one, who deceived you and imposed you as the (head of Muslims, will soon know that how bad has been his - Quran - ?le Imrân (۳:۱۵۷

selection of succession! And whose place and position is worse and weaker!" "O Yazeed! Though I have suffered many calamities from you, I consider you valueless! You have caused a great tragedy, and you should be always blamed. But, the eyes are

tearful and the hearts are burning now." "I Wonder, I wonder! (It has been the) Killing of the members of the party of Allâh by the members of the party of Damn Satan. Our blood is dripping from your dirty hands. Your unclean mouths are devouring our flesh. Those holy and pious bodies are facing the attacks of rapacious wolves. And the hyenas leave no trace of them. If you have caught us as war booty, then very soon it will prove to be a fine instead of booty. On that day, you will not get anything except what your hands sent forth, your God is not cruel to His servants, and all complaints ".are before Allâh

Carry out whatever fraud or betrayal and effort is in your mind! By Allâh, you will" never be able to erase our name and fade out our revelation as you did not perceive our time. This shameful blot will not be removed from you. It is just your own viewpoint and it is wrong; your days (time) are limited and your group shall soon scatter. Yes, it will be soon the day when it will be proclaimed: Now, the curse is upon the unjust people!" "So, all praises are for Allâh Who destined salvation and bless for ".the first group of us and martyrdom and mercy for the last among us

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We appeal to Allâh so that He may complete their rewards, and multiply causes (of" such rewards), and may duely bless the caliphate to us; as He is Kind and Merciful. Allâh is sufficient for us. He is the best of the executors!" "Yazeed (may the curse of Allah be upon him)! Wailing of the wailing women is nice; and how insignificant if they ".die

The narrator said that Yazeed consulted the Syrians regarding the affairs of Ahle Bayt. The Syrians (may the curse of Allah be upon them) said: "Deal with them like dogs." Nomân Ibn Bashir: "Do with them as the holy Prophet behaved with them." A Syrian man looked at Fâtima, daughter of Husain, and said: "O Amir! Give this girl to me!" Fâtima told her aunt: "I became an orphan and now a slave girl!" Zainab (a.s.) "!said: "No! Such greatness is not for this lewd fellow

The Syrian: "Who is this girl?" Yazeed (may the curse of Allah be upon him): "She is Fâtima, daughter of Husain and this one is also Zainab, daughter of Ali." The Syrian:

Husain, the son of Fâtima and Ali bin Abi Tâlib? Yazeed: "Yes!" The Syrian: "May Allâh curse you, O Yazeed! You are killing the progeny of the Prophet and imprisoning their "!offspring? By Allâh, I had thought that they are disbelieving prisoners of war

Yazeed: "By Allâh, I will add you with them." Then he ordered and the Syrian was killed. Then Yazeed called a speaker and ordered him to imprecate Husain and his father (p.b.u.t.). The speaker went up the pulpit and condemned Amirul Momineen and the martyr Hussain (a.s.), and praised Muawiyah and Yazeed extensively. Ali Ibn Husain (a.s.) cried out: "O speaker! You have purchased pleasure of the created, by ".causing the wrath of the Creator. Verily your abode will be in Hellfire

How true has Ibn Sinân Khafaji١٣٩ said in his poems in the praise of Amirul Momineen" and his son (a.s.), Are you Abusing Ali from top of the Pulpit? Though this pulpit has been raised by the sword of Ali (a.s.)!" It was on that day that Yazeed (may the curse of Allah be upon him) gave a promise to Ali bin Husain (a.s.) that he would accept three requests from him. Then Yazeed ordered to settle the Ahle Bayt in a place where they were not sheltered from heat and cold of day and night. They were kept therein for such duration that their holy faces were cracked. Yet they went on mourning on .Husain (a.s.) during their staying in Damascus

Abdullâh bin Muhammad bin Sinân, Abu Muhammad Khafaji Halabi. He was a poet - and learnt literature from Abil Ula and others. He was poisoned to death in ۴۶۶ A.H. [Al-[Elâm ۴/۱۲۲, Fuwâtul Wafiyât ۱/۲۳۳, An Nujumuz Zahira ۵/۹۶

Sakina has said that on the fourth day of their stay, she has seen in a dream, "There was a lady in the camel litter. She had placed her hand on her head." I asked about her. It was said, "She was Fâtima daughter of Muhammad." I said that I should go to her and tell her what had happened to us. So I rushed to meet her, stood by her, wept and said, "O my mother! By Allâh, they denied our rights and scattered our community. O mother! They considered the violation of our honor permissible. O ".mother! By Allâh, they killed my father

p: ۱۳۴

She said: "O Sakina! Keep quiet my dear! Your story has torn my heart, and wounded my liver. This is the shirt of your father, Husain that will not get separated from me ".until I meet Allâh

Ibn Laheeah has narrated from Abi Aswad Muhammad Ibn Abdul Rahmân,۱۴۰ that he met Ra?s-ul- Jâloot, the chief of Jews. He said, "I am in the seventieth generation from Dâwood (a.s.). Yet the Jews honor and pay respect to me. Between you and your Prophet the distance is not more than one generation, and you killed his sons?" Zain-ul-?bedin (a.s.) is reported to have said, "When they brought the head of Husain (a.s.) to Yazeed (may the curse of Allah be upon him), he arranged several - He is Abul Aswad Muhammad bIn Abdur Rahmân Ibn Naufal Ibn al-Aswad Ibn Naufal al-Qarshi al-Asadi. He was living in Egypt and had narrated Kitâb Maghazi to Urwah Ibn Zubair. He has quoted from Imâm Sajjâd and An-Nomân Ibn Ayyash and some more persons. A group of people like Habwah Ibn Shuraih and... have quoted him. He [expired around three hundred thirty A.H. [Seer A'lamun Nubla ۶/۱۵۰, Part ۶۲

drinking parties, placed the holy head near him, and drank." Once, the Roman ambassador, who was from the nobles of Rome, who was present in the ceremony told Yazeed, "O king of Arabia, whose head is this?" Yazeed: "It has nothing to do with you." The ambassador: "When I return to my country, the king will inquire about everything. I would like to narrate the story of this head, so that he may also share your joy!" Yazeed: "This is the head of Husain, son of Ali Ibn Abi Tâlib." The ambassador: "And who is his mother?" Yazeed: "Fâtima, daughter of the Prophet of "!Allâh

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The ambassador: Damn with you and your faith! My faith is better than yours since my father is from the descendants of Dâvid and from his race, and there is a lengthy time span between them and me. Yet the Christians respect me and pick up dust from beneath of my footsteps, as an auspicious gift, only because I am a descendant of Dâvid. But you are killing the son of the daughter of your Prophet; whereas, the

distance between him and your Prophet is only of one mother. What kind of a religion do you follow? Then he asked, "Have you heard the story of the Church of Hafir?" ".Yazeed: "Tell me

The ambassador: There is a sea between Oman and China. It takes six months to cross it. There is no habitation therein except for an island in the midst of the sea, which has an area of eighty farsakh in length and eighty in width. No city on the surface of earth is greater than that. Camphor and ruby are exported from there. It is under the control of Christians, and their king is a Christian too. There are many churches in it, and the biggest one the Church of Hafir. On its altar is a small golden box having a hoof mark. It is said that it is the hoof of the donkey that Jesus (a.s.) had rode. They have decorated it in a golden frame and brocade. Every year a large number of Christians visit it, go round it, kiss it, and standing near it, pray to Almighty Allâh for the fulfillment of their needs. This honor and tradition is for the hoof of the donkey of Jesus (a.s.) and it is for a place, where according to them, is the mark of the hoof of the donkey on which their Prophet used to ride. And you are killing the son of .the daughter of your Prophet. Allâh will not bless either you or your religion

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The hostile Yazeed: "Kill this Christian so that he may not disgrace us in his country!" When the Christian perceived his intention, he asked, "Do you intend to kill me?" !Yazeed: Yes

The Christian: Know that last night I saw your Prophet in my dream and he told me, "O Christian! You are a man of Paradise." I became very surprised by his word. Now I .witness that there is no God except Allâh, and Muhammad is the Messenger of Allâh

Then he rushed towards the head of Husain, embraced it and began to kiss it, and while doing so became a martyr! It is said that once Zainul ?bedin went to the Market of Damascus, where Minhal bin Amr۱۴۱ rushed to welcome him and said, "O son of the Prophet! How did you pass the night?" He replied: "Like the children ofIsrael (arrested) in the hands of the people of Pharaoh, who killed their sons and kept their daughters alive." "O Minhal! The Arabs always used to take pride over the non-Arabs since

Muhammad was from them; and the Quraysh used to take pride over other Arab tribes telling them that Muhammad was from them. Yet we, the family of the holy Prophet, are homeless, tortured, and killed. So "Inna lillâhe wa inna ilaihe raajeoon" over whatever has happened to us, Minhal!" How nice has Mahyar۱۴۲ composed the couplets: They honoured the wooden pieces of the Prophet's pulpit

He is Minhal bin Amr al-Asadi. The Shaykh has mentioned him by the same name - sometimes among the company of Ali (a.s.). By adding the words "Maulahum" among the companions of Bâqir and Sâdiq (a.s.). By mentioning "Minhal bin ......? said that he had quoted from Sajjâd, Bâqir and Sâdiq (a.s.). Some consider him as a companion of Sajjâd. There is a narration from Asbagh that Ali bin Abbas has quoted him. [Mojam Rijâlul Hadith ۱۹/۸]

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Mahyar Ibn Marzuyah, Abul Hasan or Abul Hussain Dailami was a great poet. His - poems are innovative and style powerful. Mahyar was originally from Iran who lived in Baghdâd. He became a Muslim at the hands of Sharif Razi who was his Guide and teacher. He expired in Baghdâd in ۴۲۸ A.H. [Al-Elâm ۷/۳۱۷, Târikh Baghdâd ۱۳/۲۷۶, Al-Muntazam ۸/۹۴: Al-Bidaya wan Nihaya ۱۲/۴۱ and other sources]

;but tossed beneath their feet the Prophet's children

On what basis should the Prophet's children follow you, while you take pride in being his companions and followers!? Yazeed said to Ali Ibn Husain: "Tell me the three needs for fulfilling, which I have promised." Imâm Sajjâd: First show me the head of my father so that I may look at it and bid him good-bye. Second, whatever has been looted from us should be returned third, if you intend to kill me, and then ask someone to accompany the women and to take them to the city of their grandfather (Medina). The spiteful Yazeed said: "You will never see the face of your father. I do not want to kill you. And none except you will take the women to Medina. I am ready to give the value of the property seized from you, plus equal to it as a fine!"

Imâm (a.s.) Sajjad: "I do not need your money, it is important only in your eyes. I

demanded only what has been looted from us, because it included some thing knitted by Fâtima daughter of the holy Prophet, and also the veil, the shirt, and the manacle spun by her." Yazeed ordered that the property snatched from the Ahle Bayt be returned to them plus ۲۰۰ dinars to Imâm Sajjâd. Imâm distributed the money among the poor. Thereafter Yazeed ordered that the prisoners should return to Medina (from .(Syria

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It is narrated that the holy head of Imâm Husain (a.s.) was sent back to Karbala where it was buried with his body. The Shia people act according to this narration. There are other narrations besides to the one we mentioned here. However, we overlode them, because we have decided to write this book in brief. It is said that when the women and family members of Hussain (a.s.) returned from Syria and reached Iraq they asked the caravan guide to lead them via Karbala. When the holy family reached the grave of Imâm Husain (a.s.), Jabir Ibn Abdullâh Ansâri۱۴۳ and a group of Bani Hâshim men were also there in order to visit the holy grave...All of them began to recite the mourning poems together in an extremely sorrowful manner. Women of that area also joined them. They stayed there for a few days. It is narrated from Abi Janab Kalabi۱۴۴ that plasterers narrated to him that they used to go to the place where Imâm Hussain (a.s.) was slaughtered and during the night they heard the mourning of jinns who were reciting: The holy messenger puts his hand on his forehead; verily his ;face was radiant

Jabir Ibn Abdullâh Ibn Amr Ibn Hizam al-Khazraji al-Ansâri as- Salami. He died in ۷۸. - A.H. and was a companion of the Holy Prophet. He has narrated many hadiths from the Holy Prophet (s.a.w.s.). A group of Sahâbis have quoted him. He fought in nineteen wars. In his last days he used to lecture in the mosque of the Holy Prophet and people used to learn from him. [Rijâlush Shaykh: ۷۲, Al- Elâm ۱/۲۱۳, Al-Isâbah ۱/۲۱۳, Tahzibul [Asma ۱/۱۴۲

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Yahya Ibn Abi Dayh al-Kalbi Kufi has narrated from his father and Shobi and Abi -

Ishâq Sabiee and... And Abdur Rahmân Maharabi has narrated from him. [Al-Akmal ۲/۱۳۴]

His parents were from the high class of the Quraysh; and his grandfather was the best Grandfather. Then the Ahle Bayt left Karbala for Medina. Bashir bin Jazlam۱۴۵ has said, "Ali Ibn Hussain (a.s.) stopped the caravan near Medina and erected the tents and said: "O Bashir! Your father (may Allâh have mercy on him) was a poet. Are you also able to recite poetry?" I said: "Yes, O son of the holy Prophet! I am a poet!"

Imâm (a.s.) said: "Go to Medina, and announce the martyrdom of Aba Abdillâh (a.s.)." Bashir says: I rode a horse, and rushed to enter Medina. When I reached the mosque of the holy Prophet, I raised my weeping voice and recited: O people of Medina! Medina is no more your place; Husain has been killed making me weep all the time; His bleeding body was left in Karbala; And his holy head was moved from place to place on a spear.

Thereafter I said: "Here is Ali Ibn Husain (a.s.) who has come to you near Medina with his aunts and sisters. I am his messenger informing you of their arrival." It is said that all the ladies and veiled women came out with unveiled faces and bare heads, and they scratched their faces and slapped their cheeks. They wept loudly in ۱۴۵ - Bashir Ibn Khadim or Jazlem. But we could not find his life story nor the record of his name. Those who have written about him have relied on Lohoof.

mourning. After the death of the holy Prophet (s.a.w.s.) it was not seen so much weeping and mourning of men and women in the muslim society. I saw a girl who was mourning on Hussain (a.s.) reciting: "The messenger of doom gave of death of my leader, that was so painful that it made me sick; O my eyes! Pour out all your tears incessantly; This mourning is for the dear one, whose prayer made the throne tremble;

Now the honor and greatness of religion has been badly damaged;

Go on weeping for the son of the messenger and the son of his heir; even though he was very far from us." Then she told me: "O the messenger of doom! You have renewed our grief by the news of martyrdom of Abi Abdullâh (a.s.). You put salt on our wounds, which were not yet healed. May Allâh have mercy on you, who are you?" "I am Bashir Ibn Mazlam. My master Ali bin Husain has sent me, and he is at such and .such place with his family members." I said

People left me alone and rushed to the outskirts of Medina. I drove my horse after them to reach them. I saw that people had jammed the road and surrondings. So I dismounted and went on foot to reach the entrance of the tent. Imâm Sajjâd (a.s.) was still in the tent. Then he came out with a handkerchief in hand, wiping his tears with it. A servant holding a chair was also behind him. He placed the chair on ground and Imâm sat on it. He was not able to prevent tears rolling from his holy eyes. The voice of weeping of men and women rent the whole atmosphere. Everyone from every side was consoling the Imâm. It is seemed that piece of earth had turned into a .mourning land

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Imâm signaled with his hand for silence. All of them stopped weeping. Then Imâm Sajjâd (a.s.) said: "All praise is for Allâh, the Lord of the worlds. The Most Merciful and the Most Beneficent. Allâh is the Master of the Day of Judgment. He is the Creator of all creatures, the One Who is so far that His Height surpasses the highest skies, and He is also so near that even the noise of humming bee is not inaudible to Him. We praise Him over great affairs, and over tragedies of time, and over bitterness of scoldings, and over crushing difficulties and hardships!" "O people! Praise is for Allâh; we have been affected by great hardship and a split in Islam. They have martyred Abu Abdillâh (a.s.), his household, and companion. They imprisoned his wives and daughters. They have carried his holy head on a spear from place to place, and so this ".is a calamity unparalleled

O People! Now who among you can ever be joyful after this? Or who is able to stop" tears rolling from the eye and who will be stingy in weeping?" "Truly the seven

heavens wept over his martyrdom, the oceans through their waves, skies with their pillars, the earth with its tracts, the trees with their branches, the fish in the depths of seas, and all the angels of Allâh and all in the heavens became tearful." "O people! Which heart is so hard that has not been shoked by his martyrdom, and which soul has not inclined towards him and which ear has not deafened after hearing this blow "?on Islâm

O People! We spent in such a condition that we were expelled, scattered, and driven" off away from cities and villages, as if we were slaves. And all this happened to us without any fault or mistake, or any harm to Islâm on our part. We have not heard ".such a thing in the predecessor histories

By Allâh, even if the holy Prophet had declared war against us (instead of" recommendation), our state would not have been worse than what we have faced till now. Inna lillâhe wa inna ilaihe râjeoon. We forward our complain to Allah, in over such a terrible calamity, so troublesome, so cruel... Verily He is Mighty and powerful to take revenge." It is said that Sauhan Ibn Sa?saeh Ibn Sauhan,۱۴۶ who was bedridden and paralyzed, apologized before Imam for his inability of being present at Karbala. Imâm accepted his excuse, and thanked him for his good intention, and prayed for his father. I, the editor and compiler of this book, Ali Ibn Musa Ibn Ja?far Ibn Muhammad Ibn Tâwûs say that thereafter Imâm Sajjâd (s.a.) marched towards Medina with his household, and looked at the homes of his own people. He realized that even the buildings could not hide their feelings, and hence were mourning and expressing grief over the loss of their men and sympathizers and helpers. They weeped just like a .woman who has lost her child, and cried in grief

His father is Sa?asa? bin Sauhan. Most of the historians have considered him among - the companions of Amirul Momineen (a.s.) But we did not find anything about his son Sauhan in reliable biographies and whoever has said anything about him has relied on .Lohoof

O people! Assist me in mourning and help me in these terrible calamities. Because, those people for whom I am weeping, were such that my heart and mind look for their high moral virtues. They continue to come to my mind day and night. They are lights in my dark environment. They are my pride, strength and success. How often (their honour) dispelled the clouds of horror from me, and how often their generosity made strong the foundation for my honor. How often in the nights my ears used to hear their soul-stirring supplications, which enriched me with their secrets. How nice were the days when they enlivened and beautified my house by their gatherings, made fragrant my nature, and removed my misfortune by their auspiciousness. How many saplings of good character did they implant for me, and safeguarded my place from .awful events

How many nights, which I wholly passed in their service, while I used to take pride over mansions overtaken by joy and happiness! "Hence destiny targeted me and time envied me. Those dear ones have been hit by the arrows of enmity when they came among them like aliens. With cutting off the fingers of those dear ones, virtues have been discarded. With the disappearance of their radiant faces heights have fallen down. With the dissection of their organs merits have fallen down. So for God sake, respect his blood, which has been shed in those battles, and as a result of which, .respect his dignity

If I have missed the assistance of the wise people, and if the unwise people have left me, then I do have good luck in the forgotten traditions. So they may weep like me. .And their grief and sorrow will be like my own grief and sorrow

So if you could hear that how the prayers, are mourning for them, and how many hermits are weeping over them. Indeed its hearing will cause you full of grief. So care your any shortcoming in this matter. Alas; how earnestly they chose their abodes and the inns where they lodged and made them their land. I wish, I were a man who could have protected them from the swords, spears and arrows. I wish I would had stood between them and the wicked ones and would have warded off the arrows of the

enemies from them. Now that I have missed the opportunity of cooperation, I should be capable of preserving the characters and rememberances of those dear ones .from calamitie

If I were with those brave and bountiful personalities, I would utilize all my talents to ensure their safety. I would fulfill the old promise of loyalty. I would fulfill my duties towards them. With my strength, I would protect them from any awful events, and like a loyal servant would continue to serve them wholeheartedly and enthusiastically. I would embrace them and their spiritual insights to illuminate the darkness of my soul and spirit. In my eagerness to attain the said aspirations I have worded all these things. The absence of my beloved leaders has grieved me so much. I do not see any .improvement, despite all my patience and forbearance

Hence my hopes remained only on the promised Day of Resurrection." How nice is the poem of Ibn Qattah,۱۴۷ when he passed by the said holy place (Karbala): I passed by the dwelling places of ?le Muhammad; And did not find them like other houses; May Allâh not keep these houses and their inhabitants far off; Though they are now vacant against my wish; Certainly those who killed the martyrs of Karbala from the progeny ;of Hâshim; Were themselves disgraced

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Those chiefs were sheltering others; But now they are in trouble, and the trouble is very great; Did not you see that the sun has become sick? And the cities are trembling for death of Husain. And now, you, the one who hear! Follow the path of the holders of the holy book in this calamity. It is narrated that our master Zainul ?bedin (a.s.), who is the master of forbearance, wept on this calamity very much and complained very much. It is narrated from Imâm Sâdiq (a.s.) that truly Imâm Zainul ?bedin (a.s.) wept over his father forty

He is Sulaimân bin Qattah al-Adavi Teemi belonging to Bani Teem Ibn Marrah. He - .died in Damascus in ۱۲۶ A.H. He was in the service of Bani Hâshim

years. He used to fast during the days and stand to worship during the nights. When

the servant brought food and water for the breaking of his fast, and would request him to eat, Imam (a.s.) would have said, "They killed the son of the holy Prophet when he was hungry; they killed the son of the messenger, when he was thirsty. He continued to repeat this complaint and went on weeping till his food became wet with his tears. This was the state of Imâm till the end of his life." One of his servants has said, Once, Imâm went out of the city. I followed him. I found that he was prostrating, and had put his head on a hard rock. I stood near him and heard the noise of his weeping and counted that he repeated these words in his prostration one thousand times (La Ilaha illallaahu haqqan haqqa, la ilaaha illallâhu ta- abbudan wa riqqan; la ilaaha illallâhu imaanan wa Tasdeeqa).

Then he raised his head from the ground, while his face and beard had become wet with tears. I requested him, "O? my master! Has not the time yet come that you end your grief and tears?" He replied, "What has happened to you. Jacob Ibn Issac Ibn Abraham was a messenger, as well as, the son of a messenger, the grandson of a messenger, and father of twelve sons. The Almighty Allâh kept one of his sons out of his sight. His hair became white due to grief and sorrow. His back also curved, and he became blind because of constant weeping, though his son was alive. However, I saw, with my own eyes, that my father, brothers, and seventeen members of my family were martyred. Then how will the grief in my heart end, and how can I stop to cry?"

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I cite the following prose while referring to them: They ask me to discard the dress of grief and sorrow; While it never turns old; There was a time when their nearness made us to smile; Now their separation causes us to weep; Those whose absence has made our days dark; Once our nights were illuminated like days, due to their presence.

This was the conclusion of everything that I desired to write. Everyone who becomes aware of its arrangement and structure will find that this book, despite its briefness, has distinction over other similar books. Praise be to Allâh, the Lord of the worlds, and

peace and blessings be upon Muhammad and his purified Progeny. Praise to Allâh for this success that under the special attention of Hazrat Waliullâh al-Azam Maulana .(Sahibul Amr (may God accelerate His appearance

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Signs and Incidents That Became Appeared after the Martyrdom of Imam Hussain (.(A.S

Praise be to Allâh the Lord of the worlds and blessings be upon the Messenger, the Prophet, the Warner, the Trustworthy and upon his Progeny, the blessed descendants, and curse be upon all their enemies. No matter how powerful the tyrants are and no matter how long their rule lasts, it is of no use because Allâh the most High is All-Powerful against them. Thus, Allâh, the Almighty, always lies in wait for the tyrants and the sinners. He punishes them and sends different types of chatisement on them in this world and the Hereafter. The same rule applies to those who did injustice to Imâm Hussain (a.s.). They martyred him and insulted the ladies of his family. Allâh punished them in different ways and made them taste the bitterness of different calamities, although their chastisement would be much more in the hereafter. The Almighty Allâh always helps those who defend the truth and those who .have to face injustice in the way of exalting the truth

Those who endeavored to keep the name of Allâh alive and bore the injustice patiently for defending the truth, have become famous in this world and their enemies shall dwell in the Hell forever; an unfortunate destiny! After the martyrdom of Imâm Hussain (a.s.) the Almighty Allâh showed many signs and miracles that prove the veracity of Imâm Hussain (a.s.) and his high and esteemed position near Allâh. For this reason their name and remembrance will remain alive forever, and all those freedom-loving people have followed him and shall continue following him till the uprising of Qaem ?le Muhammad (a.s.) when he would finally take the revenge of the holy blood of Imâm Hussain (a.s.). Here we mention some of the signs and clear proofs mentioned in different Islamic sources that became apparent after the martyrdom of Imâm Hussain (a.s.). ۱. The severed head of Imâm Hussain (a.s.) recited

.Quran and supplications while it was held aloft on the point of a lance

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Miftâhun Najâh fi Manâqibe ?le Ab?: P.۱۴۵; Al- Khasâisul Kubra ۲/۱۲۷; Al-Kawâkibu Durriya: P.۵۷; Isâfur Râghebeen: P.۲۱۸; Nûrul Absâr: P.۱۲۵; Ehqaq- ul- Haq ۱۱/۴۵۲-۴۵۳ ۲. Imâm Hussain (a.s.) threw his holy blood towards the sky and not a drop of it fell back .on the earth

Kifâyatut Tâlib ۲۸۴; Ehqaq- ul- Haq ۴۵۴ ۳. On the day of the martyrdom of Imâm Hussain (a.s.) blood rained from the sky and whatever the people had was smeared with blood and the effect of the blood remained on the clothes till they became old and this redness on the sky was such that anything like it was never seen before. Maqtale Husain ۲/۸۹; Zakhâirul Uqba, p.۱۴۴, ۱۴۵, ۱۵۰, Târikh Damishq (Selections from the same) ۴/۳۳۹; As-Sawâiqul Mohreqa p.۱۱۶ ۱۹۲; Al- Khasâisul Kubra: ۱۲۶; Wasilatul Mâl: ۱۹۷; Yanâbiul Mawaddâh: ۳۲۰, ۳۵۶; Nûrul Absâr: ۱۲۳; Al-Ittehâf be hubbil Ashrâf: ۱۲; Târikhul Islâm ۲/۳۴۹; Tadkeratul Khawâs: ۲۸۴; Nazm Durarus Simtain: ۲۲۰; Ehqaq- ul- Haq ۱۱/۴۵۸, ۴۶۲ ۴. On the day of the martyrdom of Imâm Hussain (a.s.) whenever a .stone was lifted gushed out blood underneath it

Tadkeratul Khawâs: ۲۸۴; Nazm Durarus Simtain: ۲۲۰; Mawaddâh: ۳۲۰, ۳۵۶; Târikhul Islâm ۲/۳۴۹; Kifâyatut Tâlib: ۲۹۵; Al-Ittehâf be hubbil Ashrâf: ۱۲; Isâfur Râghebeen: ۲۱۵; As-Sawâiqul Mohreqa ۱۱۶ ۱۹۲; Miftâhun Najâh fi Manâqibe ?le Aba (Manuscript); Tafsir Ibne Kathir ۹/۱۶۲; Ehqaq- ul- Haq ۱۱/۲۶۲, ۲۸۱, ۲۸۳ ۵. When the severed head of Imâm Hussain (a.s.) reached Dârul Imârah (the royal palace) blood could be seen flowing from the walls of the palace. Zakhâirul Uqba: ۱۴۴; Târikh Damishq (Selections from the ;same) ۴/۳۳۹; As- Sawâiqul Mohreqa ۱۹۲

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Wasilatul Maâl: ۱۹۷; Yanâbiul Mawaddâh: ۳۲۲; Ehqaq- ul- Haq ۱۱/۴۶۳ ۶. At the time of the martyrdom of Imâm Hussain (a.s.) the sky became deep red, and for several days it seemed that it was smeared with blood and as if it had become sick. Al-Mojamul Kabir: ۱۴۵; Majmâuz Zawâid ۹/۱۹۶; Al-Khasâisul Kubra ۲/۱۲۷; Ehqâq-ul- Haq ۱۱/۴۶۴ ۷. For

seven days after the martyrdom of Imâm Hussain (a.s.) when people saw the sun after Asr prayers they used to see the walls red, due to the deep redness like red clothes and veils, and they used to see that stars are crashing against each other. Al-Mojamul Kabir: ۱۴۶; Majmâuz Zawâid ۹/۹۷; Târikhul Islâm ۳۴۸۲; Seer Alâmun Nubla ۳/۲۱۰; Târikhul Khulafa: ۸۰; As-Sawâiqul Mohreqa: ۱۹۲; Isâfur Râghebeen: ۲۵۱; Ehqaq-,ul- Haq ۱۱/۴۶۵

۸. After the martyrdom of Imâm Hussain (a.s.) for two or three months, people saw that, as if the walls were smeared in blood from sunrise to sunset. Tadkeratul Khawâs: ۲۸۴; Al-Kâmil fi Târikh ۳/۳۰۱; Al-Bidâya wan Nihâya ۸/۱۷۱; Al-Fusoolul Muhimma ۱۷۹; Akhbârud Dul: ۱۰۹; Ahqâqul Haqq ۱۱/۴۶۶, ۴۶۷ ۹. After the martyrdom of Imâm Hussain (a.s.) the horizons of the sky became deep red, and this redness was the weeping of the sky upon the tragedy of Imâm Husain (a.s.): The camel that was looted from them was slaughtered but when it was cut, they saw that its flesh was a fire and its meat was bitter. Maqtale Husain ۲/۹۰; Târikhul Islâm ۲/۳۴۸; Seer Alâmun Nubla ۳/۳۱۱; Tafsir Quran Ibne Kathir ۹/۱۶۲; Tahzibut Tahzib ۲/۳۵۳; Damishq ۴/۳۳۹; Al-Mahâsin wal Masâwi: ۶۲; Târikhul Khulafa: ۸۰; Ehqaq- ul- Haq ۱۱/۴۶۷, ۴۶۹

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۱۰. Till Six months after the martyrdom of Imâm Hussain (a.s.) the horizon was deep red, as if something like blood was visible in it. Târikhul Islâm ۲/۳۴۸; Seer Alâmun Nubla ۳/۲۱۰; As-Sawâiqul Mohreqa: ۱۹۲; Majmâuz Zawâid ۹/۱۹۷; Târikhul Khulafa: ۸۰; Miftâhun Najâh (Manuscript), Yanâbiul Mawaddâh: ۳۲۲; Isâfur Râghebeen: ۲۱۵; Ehqaq- ul- Haq ۱۱/۲۶۹, ۲۷۰ ۱۱. After the martyrdom of Imâm Hussain (a.s.) for three days the world was pitch dark and at that time redness appeared, and no one touched the lifeless body of Hazrat (a.s.) unless he was burnt. Tadkeratul Khawâs: ۲۸۳; As-Sawâiqul Mohreqa: ۱۹۲; Nazm Durarus Simtain: ۲۲۰; Miftâhun Najâh (Manuscript); Nûrul Absâr: ۱۲۳; Târikh Damishq ۴/۳۳۹; Ehqaq- ul- Haq ۱۱/۲۷۴-۲۷۵

۱۲. The sky did not weep for anyone except for two: Yahya bin Zakariya and Imâm Hussain (a.s.). The weeping of the sky is such that it turns red like hot oil. Târikh Damishq ۴/۳۳۹; Kifâyatut Tâlib: ۲۸۹; Seer Alâmun Nubla ۳/۲۱۰; Tadkeratul Khawâs: ۲۸۳;

Nazm Durarus Simtain: ۲۲۰; As-Sawâiqul Mohreqa: ۱۹۲; Miftâhun Najâh (Manuscript); Yanâbiul Mawaddâh: ۳۲۲; Nûrul Absâr: ۱۲۳; Tafsirul Quran Ibne Kathir ۹/۱۶۲; Ehqaq- ul- Haq ۱۱/۴۷۶-۴۷۸

At the time of the martyrdom of Imâm Hussain (a.s.) the sun became eclipsed, and .۱۳ stars became visible in the afternoon. People thought that -Last Day- had arrived! Al-Mojamul Kabir: ۱۴۵; Kifâyatut Tâlib: ۲۹۶; Maqtalul Husain ۲/۸۹; Nazm Durarus Simtain: ۲۲۰; Majmâuz Zawâid ۹/۱۹۷; Al-Ittehâf be hubbil Ashrâf: ۱۲; Isâfur Râghebeen: Yanâbiul Mawaddâh: ۳۲۱; Ehqaq- ul- Haq ۱۱/۴۷۹-۴۸۰ ۱۴. At the time of the martyrdom of Imâm Hussain (a.s.) the sky became pitch dark and the stars became visible during the day, such that the Gemini star could be seen even at afternoon. Red dust rained for seven days and the sky looked as if it were colored with blood. Târikh Damishq :۴/۳۳۹; As-Sawâiqul Mohreqa

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On the day of the martyrdom of Imâm Hussain (a.s.) no stone was lifted in . ۱۵ Damascus and Baitul Maqdas but that fresh blood was found below it. Al-Mojamul Kabir: ۱۴۵; Zakhâirul Uqba: ۱۴۵; Al- Unsul Jaleel: ۲۵۲; Wasilatul Mâl: ۱۹۷; Tahzibut Tahzib ۲/۳۵۳; Kifâyatut Tâlib: ۲۹۶; Târikhul Islâm ۲/۳۴۸; Seer Alâmun Nubla ۳/۲۱۲; Maqtalul Husain ۲/۸۹ and ۹۰; Al-Iqdul Fareed ۲۲۰۲; Al-Khasâisul Kubra ۲/۱۲۶; Majmâuz Zawâid ۹/۱۹۶; Târikhul Khulafa: ۸۰; Miftâhun Najâh (Manuscript); Nûrul Absâr: ۱۲۳; Yanâbiul Mawaddâh: ۳۲۱; Isâfur Râghebeen: ۲۱۵; Ehqaq- ul- Haq ۱۱/۴۸۴

On the day of ?shura the fowls refused to eat. Maqtalul Husain ۲/۹۱; Ehqaq- ul- Haq .۱۶ ۱۱/۴۹۰ ۱۷. A beam of light emerged from the furnace containing the holy severed head of Imâm Hussain (a.s.) and shot up to the heavens. The white birds were seen circling .it

Maqtalul Husain ۲/۱۰۱; Al-Kâmil fi Târikh ۳/۲۹۶; Ehqaq- ul- Haq ۱۱/۴۹۱ ۱۸. When Imâm Hussain (a.s.) was martyred a crow threw itself in his blood, soaked itself in it, and sat .on the high wall of the house of Fâtima, the daughter of Hussain (a.s.) in Medina

Maqtalul Husain ۲/۹۲; Ehqaq- ul- Haq ۱۱/۴۹۲-۴۹۳ ۱۹. When Imâm Hussain (a.s.) was

martyred, many people heard the following lamentation recited by a Jinn with regards to Imâm (a.s.): O the eyes! Weep as much as you can, and who will weep upon the martyrs after me? On a group with whom death walks hand in hand towards a strange land, a kingdom of the people. O those who killed Imâm Hussain (a.s.) out of .ignorance. You are informed about a terrible chastisement

All the creatures of the heavens, the prophets and the tribes shall curse you. You certainly are cursed by the tongue of the son of Dâwood; (Suleiman) and Musa and .(.Isa (a.s

The best of the female Jinns are dressed in black and they weep in sorrow and slap .their beautiful faces

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By Allâh! I did not come near you until I saw Hussain (a.s.) rubbing his forehead on the dust at Karbala. And the young men circled him with blood oozing from their necks like the lamps that brighten the darkness. Hussain (a.s.) is a glowing lamp and his luminosity is beneficial. Allâh knows that I have not uttered anything false. Hussain (a.s.) was martyred alone in an alien land. His heart and soul burnt due to severe thirst. The Holy Prophet (s.a.w.s.) caressed his forehead and it became shining bright. .His parents were from Quraysh grandfather the best of grandfathers

and his They killed you o, son of the Messenger and now they all would abide in the Fire forever. The Thamud were destroyed as they killed the she- camel and their happiness turned into grief. The respect for the Prophet's Progeny is much more than the she-camel of Sâleh (a.s.). It is a wonder that the killers of the Messenger's son were not metamorphosed and Allah gives respite to the transgressors. Asmâur Rijâl ,۲/۱۴; Seer Alâmun Nubla ۳/۲۱۴; Akâmul Marjân: ۱۴۷; Nazm Durarus Simtain: ۲۱۷

Al-Isâbah ۱/۳۳۴; Majmâuz Zawâid ۹/۱۹۹; Al-Bidâya wan Nihâya ۲۳۱۶, ۸/۱۹۷ and ;۲۲۴ ۲۲۳ ۲۰۰; Târikhul Khulafa: ۸۰; As-Sawâiqul Mohreqa: ۱۹۴; Wasilatul Ma?l ۱۹۷; Miftâhun

Najâh: ۱۴۴; Yanâbiul Mawaddâh: ۳۲۰, ۳۲۳, ۳۵۱, ۳۵۲; Ashrâful Mobad: ۶۸; Kifâyatut Tâlib ۲۹۴ and ۲۹۵; Al- Maqtal ۲/۹۵; At-Tadkerah: ۲۷۹ ۲۸۰; Târikh Ibne Asâkir ۳۴۱/۴, Al-Khasâisul Kubra ۲/۱۲۶ and ۱۲۷; Muhâsiratul Abrâr ۲/۱۶۰; Târikh Umam wal Muluk ۴/۳۵۷; Kâmil fi Târikh ۳/۳۰۱; Tahzibut Tahzib ۲/۳۵۳; Al-Bada wat Târikh ۶/۱۰; Akhbârud Dul: ۱۰۹; Nûrul Qabas al-Mukhtasar Minal Maqtabas: ۲۶۳; Tâjul Uroos ۳/۱۹۶; Ehqaq- ul- Haq ۱۱/۵۷۹-۵۸۰

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After the martyrdom of Imâm Hussain (a.s.) the following inscription was found on .۲۰ a stone: It is a must that Fâtima will come in Qiyamat while her dress is smeared with Hussain's (a.s.) blood, Woe be to those whose intercessors are their enemies in Qiyamat when the trumpet is blown. At-Tadkerah: ۲۸۴; Nazm Durarus Simtain: ۲۱۹; Yanâbiul Mawaddâh: ۳۳۱; Ehqaq- ul- Haq ۱۱/۵۶۹ ۲۱. The following was written on the :wall of a monastery

Does the Ummah that killed Husain have any hope for the intercession of his grandfather on the day of accounting? They asked the monk regarding this couplet as to who had composed it. He said: This couplet was written here five hundred years before the advent of your Prophet. Hayatul Haiwan ۱/۶۰; Nûrul Absâr: ۱۲۲; Kifâyatut Tâlib: ۲۹۰; Ehqaq- ul- Haq ۱۱/۵۶۷-۵۶۸ ۲۲. A man from Najran dug into the ground and found a gold plate on which the following was inscribed: Does the Ummah that killed Husain have any hope for the intercession of his grandfather on the day of ?accounting

Miftâhun Najâh: ۱۳۵; Ehqaq- ul- Haq ۱۱/۵۶۶

A wall cracked revealing a palmar on which the following was inscribed in blood: .۲۳ Does the Ummah that killed Husain have any hope for the intercession of his ?grandfather on the day of accounting

Târikhul Khamis ۲/۲۹۹; Ehqaq- ul- Haq ۱۱/۵۶۷ After the martyrdom of Imâm Hussain (a.s.) and after he was beheaded, the carriers of his severed head sat down at the first stage of the journey to drink. A hand came out of the wall and wrote with an iron pen in blood: Does the Ummah that killed Husain have any hope for the intercession of

?his grandfather on the day of accounting

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Al-Mojamul Kabir: ۱۴۷; Zakhâirul Uqba: ۱۴۴; Maqtalul Husain ۲/۹۳; Muhâsiratul Abrâr: ۲/۱۶۰; Kifâyatut Tâlib: ۲۹۱; Târikh Damishq ۴/۳۴۲; Târikhul Islâm ۳/۱۳; Majmâuz Zawâid ۹/۱۹۹; Al- Bidâya wan Nihâya ۸/۲۰۰; As-Sawâiqul Mohreqa: ۱۱۶; Al-Khasâisul Kubra ۱/۲۳; Majmâul Fawaid ۲/۲۱۷; Wasilatul Mâl: ۱۹۷; Al-Arâisul Wâzeha: ۱۹۰; Isâfur Râghebeen: ۲۱۷; Yanâbiul Mawaddâh: ۲۳۰-۳۵۱; Jaliyatul Qadar: ۱۹۸; Ehqaq- ul- Haq ۱۱/۵۶۱/۵۶۵

On the stone is the inscription dating one thousand years before Be'sat . ۲۴ (Proclamation of Prophethood): (Or it is written ۶۰۰ years before Be?sat according to an inscription in a church in Rome): Does the Ummah that killed Husain have any hope ?for the intercession of his grandfather on the day of accounting

Al-Mojamul Kabir: ۱۴۷; Maqtalul Husain ۲/۹۳; Kifâyatut Tâlib: ۲۹۰; Al-Bidâya wan Nihâya ۸/۲۰۰; Majmâuz Zawâid ۹/۱۹۹; Târikh Damishq ۴/۳۴۲; At-Tadkerah: ۲۸۳; Nazm Durarus Simtain: ۲۹۱; Ma Asârul Anafata fi Malimul Khilâfata: ۱۱۷; Yanâbiul Mawaddâh: ۳۳۱; -Mukhtasar Tadkeratul Qurtubi: ۱۹۴; Ehqaq- ul- Haq ۱۱/۵۵۷

One of the soldiers of Ibn Ziyâd saw the Holy Prophet (s.a.w.s.) in the dream who .۲۵ drew across his eyes with the blood of Hussain (a.s.) and the soldier became blind. Nûrul Absâr: ۱۲۳; As-Sawâiqul Mohreqa: ۱۱۷ and ۱۹۴; Isâfur Râghebeen: ۱۹۲; At-Tadkerah: ۲۹۱; Maqtalul Husain ۲/۱۰۴; Rishfatul Sâdi: ۲۹۱; Yanâbiul Mawaddâh: ۳۳۰; Ehqaq- ul- Haq ۱۱/۵۵۲

Abu Raja? said: Do not abuse Ali and the Ahle Bayt (a.s.). A man from Bani Hajim .۲۶ (neighbor of Bil Hajim) came to Kufa and said: Did you not see this transgressor, the son of transgressor? How did Allah kill him? He actually meant Husain Ibn Ali (a.s.). And .Allâh put an obstacle between the black and white of his eyes and he became blind

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Al-Manâqib Ahmad bin Hanbal (Manuscript); Al- Mojamul Kabir: ۱۴۵; Târikh Damishq ۴/۴۳۰; Kifâyatut Tâlib: ۲۹۶; As-Sawâiqul Mohreqa: ۱۹۴; Majmâuz Zawâid ۹/۱۹۶; Akhbârud

Dul: ١٠٩; Al- Mukhtâr: ٢٢; Tahzibut Tahzib ٢/٣٥٣; Seer Alâmun Nubla ٢١١٣; Târikhul Islâm ٢/٣۴٨; Nazm Durarus Simtain: ٢٢٠; Miftâhun Najâh: ١٥١; Rishfatul Sâdi: ۶٣; Yanâbiul Mawaddâh: ٢٢٠; Wasilatul Mâl: ١٩٧; Ehqaq- ul- Haq ١١/۵۴٧-۵۵٠

The killers of Imâm Hussain (a.s.), no matter where they were; they all were .٢٧ punished in this world. Either they were murdered or they became blind, or were .degraded, lost their power and kingdom and were arrested in a short time

At-Tadkerah: ٢٩٠; Nûrul Absâr: ١٢٣; Isâfur Râghebeen: ١٩٢; Yanâbiul Mawaddâh: ٣٢٢; Ehqaq- ul- Haq ١١/۵١٣

A man who prevented Imâm Hussain (a.s.) to get water was cursed by Imâm (a.s.) .٢٨ in the following words: O Allâh, keep him absolutely thirsty! The man was afflicted with the heat of the stomach and the coldness of the back. He began to plead and scream .till his stomach burst like that of a camel

Maqtalul Husain ٢/٩١; Zakhâirul Uqba: ١۴۴; As- Sawâiqul Mohreqa: ١٩۵; Mujabiad Dawa: ٣٨; Ehqaq- ul- Haq ١١/۵١۴-۵١۵

When a man said to Imâm Hussain (a.s.): I give you news of the hell. Imâm (a.s.) .٢٩ cursed him and said: O Allâh, throw him into fire. The horse of this man began to move and crashed into a ditch and the man's leg got caught in the stirrup and the horse began to gallop while the head of the wretched man crashed against trees and stones .till he finally died

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Târikhul Umam wal Muluk ۴/٣٢٧; Al-Mojamul Kabir: ١۴۶; Maqtalul Husain ٢/٩۴; Zakhâirul Uqba: ١۴۴; Al-Kâmil fi Târikh ٢/٨٩٣, Kifâyatut Tâlib: ٢٨٧; Wasilatul Mâl: ١٩٧; Yanâbiul Mawaddâh: ٣۴٢; Ehqaq- ul- Haq: ١١/۵١۶-۵١٩

When they deprived Imâm Hussain (a.s.) of water a man said: Look at the water, it .٣٠ is like the heart of the sky and you cannot even taste a drop of it until you die of thirst. Imâm (a.s.) said: O Allâh! Kill him due to thirst. The man drank as much water as he could but his thirst was not quenched and finally he died. As-Sawâiqul Mohreqa: ١٩۵;

Ehqaq- ul- Haq ۱۱/۵۲۰

A man who deprived Imâm Hussain (a.s.) of water was himself (a.s.) killed by thirst .۳۱
.(.by the curse of Imam (a.s

A man who wanted to snatch the string of Imam's trousers, turned blind and his .۳۲
hands and legs were dismembered. This occurred after he had seen Fâtima (s.a.) in a
.dream and she had cursed him

The hand of the person who had looted the turban of Imâm Hussain (a.s.) was .۳۳
.severed from the elbow. He fell into poverty and misfortune till he died

.One who said: "I am the killer of Husain", lost his sense and became dumb .۳۴

Al-Bidâya wan Nihâya ۸/۱۷۴; Yanâbiul Mawaddâh: ۳۴۸; Maqtalul Husain ۲/۳۴, ۹۴, ۱۰۳; Târikh Damishq ۴/۳۴۰; Al-Kâmel fi Târikh ۳/۲۸۳; Al-Mojamul Kabir: ۱۴۶; Zakhâirul Uqba: ۱۴۴; Kifâyatut Tâlib: ۲۸۷; Wasilatul Mâl: ۱۹۶; Ehqaq- ul- Haq ۱۱/۵۲۲, ۵۲۷, ۵۲۸ ۵۳۰

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The man who looted the trousers of Imâm Hussain (a.s.) became paralyzed; the .۳۵
one who had taken the turban of Imâm Husain (a.s.) became a leper and the one who had robbed the chain armor became insane. A dust storm, which was dark, arose with a red storm in which nothing could be seen till the people thought that Divine
.punishment had descended on them

Maqtalul Husain ۲/۳۷; Ehqaq- ul- Haq ۱۱/۵۲۶

When the holy severed head of Imâm Hussain (a.s.) was brought to Yazeed and .۳۶
kept before him, a hand came out from the wall and wrote: Does the Ummah that killed Husain have any hope for the intercession of his grandfather on the day of accounting? Ghurarul Khasâisul Wâzeha: ۲۷۶; Ehqaq- ul- Haq ۱۱/۵۴۶

When the severed heads of the evil Ibne Ziyâd and his friends were presented to .۳۷
Mukhtâr, a snake emerged among the heads and while passing over the heads, entered the mouth of Ibn Ziyâd and came out of his nostril. Then it entered the nostril

and came out of the mouth and it kept on repeating this; and people said, "Ubaidullâh Ibn Ziyâd and his companions are losers", then their wailing on Husain, his sons and .his followers echoed in the atmosphere

Sahih at-Tirmidhi ۱۳/۹۷; Maqtalul Husain۲/۸۴; Usdul Ghaba ۲/۲۲; Al-Mojamul Kabir: ۱۴۵; Zakhâirul Uqba: ۱۲۸; Seer Alâmun Nubla ۳/۳۵۹; Mukhtasar Tadkeratul Qurtubi: ۱۹۲; Jameul Usool ۱۰/۲۵; As-Sawâiqul Mohreqa: ۱۹۶; Nazm Durarus Simtain: ۲۲۰; Umdatul Qari ۱۶/۲۴۱; Yanâbiul Mawaddâh: ۳۲۱; Isâfur Râghebeen: ۱۸۵; Nûrul Absâr: ۱۲۶; Ehqaq-ul- Haq ۱۱/۵۴۲-۵۴۵

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Harmala came out with the ugliest and the darkest face, and not a night passed on .۳۸ .him, but that he was thrown in the flaming fire

At-Tadkerah: ۲۹۱; Yanâbiul Mawaddâh: ۳۳۰; Isâfur Râghebeen: ۱۹۲; Nûrul Absâr: ۱۲۳; Ehqaq- ul- Haq ۱۱/۵۳۱-۵۳۲ ۳۹. A person said: "None co-operated in the slaying of Imâm Hussain (a.s.) except those who faced calamities before death." At that moment a very old man said: "I was in Karbala (being a part of the infidel army) but till now I have not suffered any calamity. Just then, the lamp went out. The old man got up to rekindle the lamp and while he was lighting it, fire engulfed him. He ran towards the Euphrates and threw himself into it. But the flames increased and he was reduced to ashes. Maqtalul Husain: ۶۲; Tahzibut Tahzib ۲/۳۵۳; Al- Mukhtâr: ۲۲; Târikh Damishq ۴/۳۴۰, Kifâyatut Tâlib: ۲۷۹; At-Tadkerah: ۲۹۲; Wasilatul Mâl: ۱۹۷; Nazm Durarus Simtain: ۲۲۰; Seer Alâmun Nubla ۳/۲۱۱; As-Sawâiqul Mohreqa: ۱۹۳; Yanâbiul Mawaddâh: ۳۲۲; -Miftâhun Najâh(Manuscript); Isâfur Râghebeen: ۱۹۱; Ehqaq- ul- Haq ۱۱/۵۳۶

A tree had blossomed by the miracle of the Holy Prophet (s.a.w.s.) and after the .۴۰ martyrdom of Imâm Hussain (a.s.) blood flowed from its stems and all its leaves dried and puss began to ooze from them. Rabiul Abrâr: ۴۴; At-Tohfatul Aliyyatul Adab al-Alamiyya: ۱۶; Maqtalul Husain ۲/۹۸; Ehqaq- ul- Haq ۱۱/۲۹۶-۲۹۷

A bowl looted in the battlefield from Imâm Hussain (a.s.) turned to ash (dust). Al- .۴۱ Mojamul Kabir: ۱۴۷; Seer Alâmun Nubla ۳/۲۱۱; Târikhul Islâm ۲/۳۴۸; Tahzibut Tahzib:

۲/۳۵۳; Maqtalul Husain: ۲/۹۰; Zakhâirul Uqba: ۱۴۴; Majmâuz Zawâid: ۹/۱۹۷; As-Sawâiqul Mohreqa: ۱۹۲; Nazm Durarus Simtain: ۲۲۰; Al- Khasâisul Kubra ۲/۱۲۶; Yanâbiul :Mawaddâh

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Ahqâqul Haqq ۱۱/۵۰۳-۵۰۵ ۴۲. The meat of the camel looted from the camp of Imâm ;۳۲۱ Hussain (a.s.) was distributed among the people of the tribes but fire engulfed the pot in which it was cooked. Nothing from the looted property of Imâm Hussain (a.s.) was kept on the pot but that it turned into fire. The camel meat of the camel looted from Imâm Hussain (a.s.) became as bitter as colocynth. Nazm Durarus Simtain: ۲۲۰; Al-Mahâsin wal Masâwi: ۶۲; Al-Mojamul Kabir: ۱۴۷; Majmâuz Zawâid: ۹/۱۹۶; Târikh Damishq: ۴/۳۴۰; Târikhul Islâm: ۲/۳۴۸; Seer Alâmun Nubla: ۳/۲۱۱; Tahzibut Tahzib: ۲/۳۵۳; Al-Khasâisul Kubra: ۲/۱۲۶; Târikhul Khulafa: ۸۰; Maqtalul Husain: ۲/۹۰; At- Tadkerah: ۲۷۷; Nûrul Absâr: ۱۲۳; Ehqaq- ul- Haq ۱۱/۵۰۶-۵۱۰

After the martyrdom of Imâm Hussain (a.s.) his blessed severed head was brought .۴۳ to Ibn Ziyâd. He asked: Who has killed him? A man arose and said: "I." At that very moment his face turned black. Zakhâirul Uqba: ۱۴۹; Ehqaq- ul- Haq ۱۱/۵۴۰ ۴۴. At mid-night a light arose from the place where the blessed head of Imâm (a.s.) was kept and it spread upto the sky and due to it the monk converted to Islâm. At-Tadkerah: ۲۷۳; Maqtalul Husain: ۲/۱۰۲; As- Sawâiqul Mohreqa: ۱۱۹; Rishfatul Sâdi: ۱۶۴; Yanâbiul Mawaddâh: ۳۲۵; Ehqaq- ul- Haq ۱۱/۴۹۸-۵۰۲

The next morning after the martyrdom of Imâm Hussain (a.s.) the food in the pots .۴۵ and water in the vessels turned into blood. Nazm Durarus Simtain: ۲۲۰; Ehqaq- ul- Haq ۱۱/۵۰۲ ۴۶. Any woman that used the perfume looted from Imâm Hussain (a.s.) was afflicted with leprosy. Al-Iqdul Fareed ۲/۲۲۰; Uyoon Akhbâr ۱۱/۲۱۲; Ehqaq- ul- Haq ۱۱/۵۱۱

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Whatever we have mentioned so far in the book is only a part of whatever is recorded in the numerous books of Ahle Sunnat. As for the Shia sources there are many more

signs and proofs that became apparent after the martyrdom of Imâm Hussain (a.s.). We shall mention a few of them here. ۴۷. After the martyrdom of Imâm Hussain (a.s.) the owls took an oath that they would not make nests in inhabited places; and make .them in ruins and lonely spots

They fasted during the day and lamented on Imâm Hussain (a.s.). Though before the martyrdom of Imâm Hussain (a.s.) the owls lived in habitated houses and palaces. When people ate they used to fly out and share the food and drinks then returned to .their nests

After the martyrdom of Imâm Hussain (a.s.) the melodious pigeons used to curse .۴۸ .his killers

.After the martyrdom of Imâm Hussain (a.s.) the sky rained blood and dust .۴۹

.After the martyrdom of Imâm Hussain (a.s.) red dust rained from the sky .۵۰

After the martyrdom of Imâm Hussain (a.s.) when people in Baitul Maqdas picked a .۵۱ stone, a clod or a rock, they saw blood underneath. The walls were red as if smeared .with blood, and for three days blood rained from the sky

After the martyrdom of Imâm Hussain (a.s.) four thousand angels descended. They .۵۲ would be smeared in dust and disheveled till the day of Qiyamat -the advent of .Qaem- (a.t.f.s.) and shall weep. The chief of them is named Mansoor

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After the martyrdom of Imâm Hussain (a.s.) a redness arose from the east and .۵۳ .another from the west till they nearly joined in the middle of the sky

After the martyrdom of Imâm Hussain (a.s.) for forty days the people said they .۵۴ witnessed the sun to be deep red at the time of sunrise and sunset and that was its .lamentation

After the martyrdom of Imâm Hussain (a.s.) blood rained from the sky and .۵۵ dewdrops turned to blood and when camels were taken to drink water, blood was

.found in the watering places

The sky did not weep for anyone except Yahya Ibn Zakariya (a.s.) and Imâm .۵۶ Hussain (a.s.). It?s weeping was such that wherever it came in contact with a cloth it seemed as if blood of flea was smeared on it.

After the martyrdom of Imâm Hussain (a.s.) the seven heavens and the seven .۵۷ earths with whatever is in them and the Gardens and the Hells and the seen and the unseen wept upon him.

After the martyrdom of Imâm Hussain (a.s.) everything wept for him. Even the .۵۸ beasts of the forests and the fishes of the seas and the birds of the sky, the sun and the moon and the stars and the sky and the earth and the believers among the men and the jinn and all the angels of the heavens and the earth and Rizwan and Malik and .(the bearer of the Arsh (throne

After the martyrdom of Imâm Hussain (a.s.) wild animals surrounded his holy grave .۵۹ since nightfall till the morning and with lowered heads lamented for him.

After the martyrdom of Imâm Hussain (a.s.) for forty mornings the sky was blood .۶۰ red, the earth was black and pitch dark and the sun was crimson and the mountains split and spread and the seas were stormy and the angels beside the blessed grave wailed and due to their lamentation the angels of the sky, the earth and the atmosphere also wailed.

When Amirul Momineen (a.s.) recited the verse: So the heaven and the earth did .۶۱ not weep for them, nor were they respited.۱۴۸ Hussain (a.s.) came near him. Amirul Momineen (a.s.) said: Husain will be slain in the near future and the sky and the earth will weep upon him.

Fâtima (s.a.) lamented upon Husain (a.s.). ۶۳. At the time of the martyrdom of Imâm .۶۲ Hussain

a.s.) the jinns recited the following Nauha (Lamentation): Indeed the arrows shot) .towards Hussain (a.s.) actually were aimed at the Quran

And by killing you, they have killed the Tahleel (There is no Allâh except Allâh) and .(Takbeer (Allâh is the Greatest

Then, as if they killed your grandfather Muhammad, upon whom Allâh and Jibraeel .send blessings

O son of the martyrs. O the martyr who had the best of Uncles, Ja'far at-Tayyâr, Who was also a martyr. It is surprising of the swords that arose in the dust and their sharp edges fell on you. O eyes do not stop weeping and weep on the chief of the martyrs. He was martyred in Karbala and we are his mourners. The female jinns weep with a deep sorrow and like the Hashemite ladies recite mournful elegies. Surah Dukhan ۴۴:۲۹

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Dressed in black they recite elegies for the great tragedy that struck Imâm Hussain (a.s.) and they slap their beautiful faces in grief. "Al-Manâqib" of Ibn Shar ?shub Vol. p.۴/۷۵۴, Kâmiluz Ziyarât: ۷۵; Amâli of Sadooq, Majlis no. ۲۷; Ilalush Sharze ۱/۲۱۷, Amâli of .Mufid; Bihârul Anwâr ۴۵/۲۰۱-۲۴۱ and other sources which are present in large numbers

(.Writers of Maqtal till the Time of Seyed ibn Tawus (R.A

Yazeed and his men were not the only persons who fought with Hussain (a.s.). The rulers who came to power after Yazeed were against those who had affection for the companions of Hussain (a.s.), and they tried to cover up the events of Karbala, or to alter and erase them. But the Lord decided to complete His Radiance, though the polytheists do not like it. Yet right from the time of the event many persons have written a number of books on this subject in various manners and in different .languages

Unfortunately most of the old books on the subject of Maqtal have not remained except their very names and titles. They have been burnt, stolen, or destroyed. This

has been done with the intention that Hussain (a.s.) and his uprising may not encourage liberty-loving people to fight oppression. What has reached us from the .old writings is very little or history has mentioned very less about it

In this chapter the names of those persons have been listed who have, since the event of Karbala upto the time of Sayyid Ibne Tâwûs or the time of writing this Maqtal book, written about the martyrdom in Karbala. (١) Abul Qâsim Asbagh bin Nubâta Majâshai Tamimi Hanzali He is from the close friends (Khawâs) and companions of Amirul Momineen (a.s.). He is also one of the Shurtatul Khamees (security) who lived for a long time after Ali (a.s.) and expired after ١٠٠ A.H. He has written Maqtale Husain .and apparently he must be the first to write a book on this topic - Allâh knows best

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Al-Fehrist: ٣٧-٣٨ Sh. ١٠٨, Az-Zariah: ٢٢/٢٣-٢۴, Sh ۵٨٣٨

Abu Makhnaf Lut bin Yahya bin Saeed bin Makhnaf bin Salâm Azadi Ghamidi He is a (٢) known personality and one of the chiefs of knowledgeable men of Kufa. He quotes Ja?far bin Muhammad (a.s.) and his statement, that he narrates from Abu Ja?far (a.s.), appears to be true. In the opinion of Kishi he is among the companions of Amirul Momineen, Hasan and Husain (a.s.). But what is correct is that his father was a companion of Amirul Momineen (a.s.) and that he himself did not meet him (Ali). He .(.has written Maqtale Husain - Qatlul Husain (a.s

The book Maqtalul Husain that was printed recently in the name of Abi Makhnaf is, doubtlessly, not his book but rather belongs to the later writers. Some of the later writers raise a doubt that this work might be of Seyed Ibne Tâwûs and that he took it from Maqtal Abi Makhnaf and made some additions and omissions in it. About Maqtale Abi Makhnaf we do not have anything at hand except whatever has come down in .Tarikh -e- Tabari

Rijâl Najjâshi: Part ٣٢٠, ٨٧۵, Al-Fehrist: ١٢٩ Part ۵٧٣; Al-Muallim: ٩٣-٩۴; Az-Zariah ٢٢/٢٧ Sh ۵٨۵٩

Abu Ahmad Abdul Aziz Bin Yahya Bin Ahmad Bin Isa Al-Jaludi He is from the (۳) companions of Abu Ja?far (a.s.) the teacher of Ja?far bin Quluwayh. He is the author of Kitâb Maqtal Abi Abdullâh Al-Hussain (a.s.). Rijâl Najjâshi: ۲۴۰-۲۴۴ Sh ۶۴۰, Az-Zariah ۲۲/۲۵ Sh ۵۸۵۱

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Abu Abdullâh Abu Muhammad Jabir Bin Yazeed Ju'fi He was an Arab. He was a (۴) contemporary of Abu Ja?far and Abu Abdillâh (a.s.) and expired in ۱۲۵. He has written Maqtal Abi Abdullâh Al-Hussain (a.s.). Rijâl Najjâshi: ۱۲۸ Sh. ۳۳۲; Az-Zariah ۲۲/۲۴ Sh ۵۸۴۰

Abdullâh Ibne Ahmad Muhammad bin Abeed Duniya He was a Sunni who expired in (۵) the year ۲۸۱ A.H. He has written Maqtalul Hussain (a.s.). Al-Fehrist: ۱۰۴ ۴۳۸; Al-Ma'alim: ۷۶ Sh ۵۰۶; Seer Alâmun Nubla ۱۳/۴۰۳

Abul Fazl Salmah bin al-Khattâb al-Barawastani al-Azdurqani He has written (۶) Maqtalul Husain (a.s.). Rijâl Najjâshi: ۱۸۷, Sh ۴۹۸; Al-Fehrist: ۷۹, Sh ۳۲۴; Al-Ma'alim: ۵۷ Sh ۳۷۸; Az-Zariah ۲۲/۲۵, Sh ۵۸۴۷

Abul Hasan Ali bin Muhammad al-Madâeni He belonged to the Sunni faith. His (۷) books are good. He expired in ۲۲۴ A.H. He has written Maqtalul Husain or Sirah Dar Maqtalul Hussain.

Al-Fehrist: ۹۵, Sh ۳۹۵; Al-Ma'alim: ۷۲, Sh ۴۸۶ (۸) Abu Zaid Ammârah bin Zaid Khaiwâni Hamadâni He has written Maqtalul Husain Bin Ali (a.s.). Rijâl Najjâshi: ۳۰۳, Sh ۸۲۷; Az-Zariah ۲۲/۲۶, Sh ۵۸۵۵

Ahmad bin Abdullâh Bakri He is the author of Maqtal Abi Abdillâh Al- Hussain (a.s.). (۹) A copy of this book is available in the library of the University of Qareen in the city of Faas. Classified in collection ۳/۵۷۵ and titled: Hadith Wafâte Sayyidna al-Hussain.

Abu Ja'far Muhammad bin Ahmad bin Yahya bin Umar bin Abdullâh bin Sa'ad bin (۱۰) Mâlik Ashari Qummi, known as Dabbate Shabeeb He has written the book entitled Maqtale Abi Abdillâh Al-Hussain. Rijâl Najjâshi: ۳۴۸-۳۴۹, Sh ۹۳۹; Az-Zariah ۲۲/۲۷, Sh ۵۸۶۱

Abu Ubaidah Muammar bin al-Muthanna at- Tamimi Sayyid Tâwûs has quoted (۱۱)
from him. He expired in ۲۱۰ A.H. He wrote Maqtal Abi Abdillâh Al-Hussain. Az-Zariah ۲۲/۲۸, Sh ۵۸۷۳

Hisham bin Muhammad bin as-Saeb bin Bashar bin Zaid He is a well-known (۱۲)
scholar famous for his knowledge and grace especially about our faith. He has written .Maqtalul Hussain

Rijâl Najjâshi: ۴۳۴-۴۳۵, Sh ۱۱۶۶

Abul Mufaddal Nasr bin Muzahim Munaqari Attâr He is from Kufa and was a Shia. (۱۳)
He expired in ۲۱۲ A.H. He has written Maqtalul Hussain. Rijâl Najjâshi: ۴۲۷-۴۲۸, Sh ۱۱۴۸, Al-Fehrist: ۱۷۱- ۱۷۲, Sh ۷۵۱, Al-Ma'alim: ۱۲۶, Sh ۸۵۱; Az-Zariah ۲۲/۲۹, Sh ۵۸۷۴; Fehrist Ibne Nadeem: ۱۰۶

Abu Abdullâh Muhammad bin Umar Wâqidi Madani Baghdâdi He is the author of (۱۴)
.Al-Adab. He expired in ۲۰۷ A.H. Maqtal Abi Abdillâh Al-Hussain (r.a.) is written by him

Az-Zariah: ۲۲/۲۸ Sh ۵۸۶۹, Fehrist Ibne Nadeem: ۱۱۱, Al-Wafi Bil Wafiyyat ۴/۲۳۸

Abu Ja'far Muhammad bin Ali bin Husain bin Musa bin Babawayh Qummi He is the (۱۵)
author of Maqtalul Hussain (a.s.). Al-Fehrist: ۱۵۶-۱۵۷ Sh ۶۹۵, Al-Ma'alim: ۱۱۱-۱۱۲, Sh ۷۶۴, Az-Zariah ۲۲/۲۸, Sh ۵۸۶۷

Muhammad bin Ali bin Fazl bin Tamam bin Sakeen He is the teacher of Ibn (۱۶)
Ghazâiri, and is in the level of Sadooq (a.r.). He is reliable, noble, having true beliefs and author of very good books. He wrote the book Maqtale Abi Abdillâh Al-Hussain (a.s.). Rijâl Najjâshi: ۳۸۵ Sh ۱۰۴۶, Az-Zariah ۲۲/۲۸, Sh ۵۸۶۸

Abu Abdullâh Muhammad bin Zakariya bin Danyar al-Ghalâbi He was the Maula of (۱۷)
Bani Ghalla. He is a known person who knew our companions in Basra. He expired in ۲۹۸ A.H. and has written Maqtalul Hussain (a.s.) Rijâl Najjâshi: ۳۴۶-۳۴۷, Sh ۹۶۳, Fehrist Ibne Nadeem: ۱۲۱

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Abu Ja'far Muhammad bin Yahya at-Tayyâr Qummi He was a chief of our (۱۸) companions of his time. A reliable man who wrote many hadiths. Maqtalul Hussain (a.s.) is also his work. Rijâl Najjâshi: ۳۵۳, Sh ۹۴۶

Ibne Wazeh al-Yâqubi Ahmad bin Ishâq He was a renowned narrator, author of (۱۹) Târikh Yâqubi. He expired after ۲۹۲ or in the year ۲۸۴. He came after Abi Makhnaf. He wrote Maqtale Hussain (r.a.). Az-Zariah ۲۲/۲۳, Sh ۵۸۳۳

Abu Ishâq Ibrahim bin Ishâq Ahmari Nahavandi He was a man of deep research (۲۰) and his books are quite balanced. Qâsim bin Muhammad bin Hamadâni had heard hadiths from him. He expired in ۲۶۹ A.H. He has also written Maqtalul Hussain (a.s.). Al-Fehrist: ۷, Sh ۹, Al-Ma'alim: ۷, Sh ۲۷; Rijâl Najjâshi: ۱۹, Sh ۲۱, Az-Zariah ۲۲/۲۳, Sh ۵۸۳۵

Ibrahim bin Muhammad bin Saeed bin Hilâl bin Masood Thaqafi He was born in (۲۱) Kufa and brought up in Isfahân. He belonged to the Zaidi sect. Thereafter he became an Ithna Ashari and expired in ۲۸۳ A.H. He has written Maqtalul Hussain. Al-Fehrist: ۴-۵, Sh ۷, Al-Ma'alim: ۳, Sh ۱, Rijâl Najjâshi: ۱۶-۱۷, Sh ۱۹, Az-Zariah ۲۲/۲۳, Sh ۵۸۳۵

Abul Husain Shafei He was an expert in hadith. Najjâshi has quoted him through (۲۲) his teacher Ahmad bin Abdul Wahid bin Abdoon. He has written Kitâb Alqatal. Az-Zariah ۲۲/۲۱-۲۲, Sh ۵۸۲۵

Ibne Shahr ?shob Abu Ja?far al-Husaini quotes him in Sharhe Shafiya. He has (۲۳) written Kitâb Al-Maqtal. Az-Zariah ۲۲/۲۲, Sh ۵۸۲۷

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Muhammad bin Hasan bin Ali Tusi He is the author of Maqtalul Hussain (a.s.). Al- (۲۴) Fehrist: ۱۵۹-۱۶۱, Sh ۶۹۹, Al-Ma'alim: ۱۱۴-۱۱۴ Sh ۷۶۶, Az-Zariah: ۲۲/۲۷ Sh ۵۸۶۳

Najmuddin Ja'far bin Najibuddin Muhammad bin Ja'far bin Abi al-Baqa Nibbatullâh (۲۵) bin Nama Hilli He expired in ۶۴۵ A.H. The book Maseerul Ahzân Wa Muneer Subulal Ashjân is written by him. Az-Zariah ۱۹/۳۴۹, Sh ۱۵۵۹-۲۲/۲۲

(۲۶) Abu Ubaid al-Qâsim bin Salâr Salâm al-Harvi He expired in ۲۲۴ A.H. At-Tahbeer Zahabi ۱/۱۸۵

(۲۷) Abdullâh bin Muhammad bin Abdul Aziz Baghavi He expired in ۳۱۷ A.H. He was the author of Maqtalul Hussain (a.s.). Kashfuz Zanoon ۲/۱۷۹۴

(۲۸) Umar bin Hasan bin Ali bin Mâlik Shaibâni He expired in ۳۳۹ A.H. He wrote Maqtalul Husain (a.s.). Mojamul Muallifeen ۷/۲۸۲

(۲۹) Ziyâuddin Abu Muaiyad al-Muwaffiq bin Ahmad Khwârizmi He expired in ۵۶۸ A.H. .He has written Maqtalul Hussain (a.s.) in two volumes

(۳۰) Abul Qâsim Mahmood bin Mubârak Wâsti He expired in ۵۹۲ A.H. He wrote Maqtalul .(.Hussain (a.s

Eezâh al-Maknoon ۲/۵۴۰

(۳۱) Izzuddin Abdur Razzâq Zajri He expired in ۶۶۱ A.H. He wrote Maqtal as- Shaheed .(.al-Hussain (a.s

(۳۲) Sulaimân bin Ahmad Tibrâni He expired in ۳۶۰ A.H. He has authored Maqtalul Hussain (a.s.). Ibne Manzah has, in Nihâyat al-Mojamul Kabir, included an important part of the translation of the biography of Tibrâni and on p. ۳۶۲ No. ۳۹ of the same .book, mentioned Maqtalul Husain in the name of Tibrâni

(۳۳) Ali bin Musa bin Ja'far bin Tâwûs He expired in ۶۶۴. A.H. This book Malhoof Ala Qatli at-Tafoof is his work. He has also written Al-masra as-sheen fee Qatl al-Hussain .(.(a.s

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Biography of Seyed ibn Tawus

He is Seyed Raziyuddin Abul Qâsim Ali Ibn Sa?aduddin Abi Ibrahim Musa Ibn Ja?far Ibn Muhammad Ibn Ahmad Ibn Muhammad Ibn Tâwûs. His holy ancestry reaches to Imâm Hasan al-Mujtaba (a.s.) from his father?s side and upto Imâm Husain (a.s.) from

.his mother?s side and hence he is also called Zul Hosnain

He is known as Tâwûs (peacock) because one of his ancestors Abu Abdullâh Muhammad bin Ishâq bin Hasan was a handsome man with ugly legs. Therefore, they called him Tâwûs, and thereafter his progeny too got the same title. He was born in the middle of Muharram ۵۸۹ in Hilla. The report that he was born in Rajab of ۵۸۷ is weak. Ibne Tâwûs grew up in Hilla and acquired the preliminary training there. He was in Hilla upto year ۶۰۲ where he was taught by many teachers and got certificates from :others who included

His father Sa?aduddin Musa bin Musa. His grandfathers Warâm bin Abi Farâs Nakhaee. As he himself says, his father and his grandfather, Warâm had given special attention to his education and training and had taught him the best of righteousness .and courtesy. Abul Hasan Ali bin Yahya al-Khiyât al-Hanât Sawrâvi Hilli

Hussain bin Ahmad Sawrâvi Asad bin Abdul Qâdir Muhammad bin Ja?far bin Hibbatullâh Hasan bin Alyud Darâbi Muhammad as-Sawrâvi Muhammad bin Ma?d al-Musavi Fakhr bin Muhammad al-Musavi Haider bin Muhammad bin Zaid al-Husaini Salim bin Mehfooz bin Azizat al-Hilli Jibraeel bin Ahmad as-Sawrâvi Ali bin al-Husain bin Ahmad al-Jawâni Husain bin Abdul Karim al-Gharvi Muhammad bin Abdullâh bin Ali bin Zahra al-Halabi Ibn Tâwûs learned from non-Shia teachers and got permission (testimonial) and explained the gracefulness of Shia through their narrations. Among such teachers are: Muhammad bin Mahmood Najjâr Muaiyaduddin Muhammad bin .Muhammad Qummi

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Ibn Tâwûs married Zahra Khâtoon, daughter of the Shia Vazir of Nâsir bin Zaidi. He was not pleased with that matrimony because it involved tendency towards the world. We do not have enough information about the said persons. We do not know whether or not she bore any child for the Shaykh. The Seyed?s famous children were known by the names of their mothers. The Seyed had good relations with the ruling diplomats .like Vazir Alqami Muhammad bin Ahmad, his brothers, and his son

He also had good relations with Caliph Mustansir Abbâsi so that the caliph built a house for the Seyed in the eastern part of Baghdad. The caliph had tried to involve Seyed Ibne Tâwûs in political affairs and to place all the Tâlibiyyin under his leadership but the Sayyid emphatically rejected this. Mustansir also tried to send the Seyed as an emissary to the Mongol ruler, which was not accepted. The first son of the Seyed was born on the ۹th of Muharram ۶۴۳ in Hilla and the second on the ۸th of Muharram ۶۴۷ in Najaf.

What we come to know from books of biography and translated works is that the Sayyid had returned to Hilla in ۶۴۱ and had gone to Najaf in ۶۴۵ wherefrom he had gone to Kerbala in ۶۴۹ and had proceeded on a journey to Sâmarrah in ۶۵۲ and on reaching Baghdâd he stayed there and when Baghdâd fell to Moguls he was in that city.

When Holaku Khan arrived in Mustansariyah he asked the Ulamas (scholars) this query: Who is better, a tyrant Muslim ruler or a Kâfir judicious ruler? None gave a reply to this query but the Seyed said: A Kâfir judicious ruler is better. All the ulama followed the Seyed?s reply! It is obvious that the reply of Seyed saved and proteced the lives of the people of the city. Only Allâh knows that any Muslim would have remained alive in Baghdâd if he had not replied so.

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It was on the ۱۰th of Safar ۶۵۶ A.H. that Holaku Khan called Seyed and gave him protection and the Seyed left for Hilla.

On ۹th Muharram ۶۵۸ he was in Najaf in his house. On ۱۴th Rabiul Awwal ۶۵۸ he was in Baghdâd in his residence. It is mentioned that Holaku gave the leadership of the Alawys to Seyed during ۶۵۶-۶۶۱, and it appears that in ۶۵۶ he was given the leadership of Baghdâd and in ۶۶۱ that of all the Tâlibiyyin. In the beginning, Seyed refused the leadership. But Shaykh Naseeruddin Tusi told him that non-acceptance of it would result in his death and thus he was compelled to agree.

The Seyed expired on the morning of Sunday, the ۵ of Zilqad ۶۶۴ A.H. in Baghdâd, and

his long time wish for being buried in Najaf was fulfilled. th Information about his last .days is difficult to obtain

Some say that he died as the chief, and some state that in the last days of his life he was dismissed from leadership or he and his brother were martyred. He wrote the first part of his book Al-Malâhim on ۱۵ Muharram ۶۶۳ while leaving Baghdâd for Ziyarat .in Najaf and during his stay in Hilla

In Jamâdiul Awwal ۶۶۴ A.H. he gave Ijaza (Doctrinal authority certificate) to some of his students. We have no information that he left Iraq in ۶۲۴ A.H. for a reason other .(than the Ziyarat of the House of Allâh (Ka'ba

Seyed?s economic condition was good and he reminded his children in his will that, "following the traditions of the holy Prophet (s.a.w.s.) and Amirul Momineen (a.s.) he did not leave gold and silver as his heritage. He invested his property and orchards as .charity memorials

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It is famous that Seyed had Karâmat (Divine Miracles) some of which have been mentioned in his notes and some have been written by his biographers. It is also said that he had direct contact with Hujjatullâh al- Muntazar (a.t.f.s.) and also that he was given Isme ?zam but was not permitted to teach it to his children. Ibne Tâwûs had :three brothers

Sharfuddin Abul Fazl Muhammad Izzuddin Hasan Jamâluddin Abdul Fazâil Ahmad, father of Ghayâsuddin Abdul Karim Ibne Tâwûs had four daughters, the names of two; Sharful Ashraf and Fâtima are found in books. Seyed always remembered his daughters with pride, because they had learnt the holy Quran by heart. Sharaful Ashr?f had learnt it at the age of ۱۲, and Fâtima at ۹. Seyed had willed two copies of the Holy .Quran for them

Seyed had willed many things whereby his children and the Shias (friends) were urged to fear Allâh (taqwa), to be abstinent and to remain away from people as far as

possible because (excessive) involvement with people results in getting distanced .from the Almighty Allâh

Seyed Ibne Tâwûs owned a large library and a list of its books was prepared. It is one of the important libraries in history. He always maintained righteousness and regularity, and encouraged others to learn about the holy Prophet (s.a.w.s.) and the Ahle Bayt (a.s.). Because such knowledge about the original sources of religion was the actual understanding of religion (in practice). Seyed Ibn Tâwûs has written many :and various useful books. Some of them are as follow

Al-amân min akhtâr al-Asfâr waz zamân Anwâr Akhbâr abi Umar az Zâhid Al-Anwâr al-bâhirah fee intisâr al-itratit Tâhirah Al-asrâr al-muwaddah fee sa'atil lail wan nahâr Asrâr as-salât wa Anwârud dawât Samarat al-mahjah fee muhimmatil awlâd Al-basharât be qazâil hajât alâ yadil aimmah badal mamât Ad daroo al-waqiât minal akhtâr Falah as-sâil wa Najâh al-masâil fee amalil yawm wal lail Farjul mahmoom fee ma arifatil halâl wal harâm min Uloom nujoom Farhatun nâzir wa bahjatul khawâtir Fathul abwâb baina zavil albbâb wa rabbil arbâb fil istikharah wa ma feeha min wajoohis sawâb Fathul jawâb al-bâhir fee khalqil kâfir Ghayâsul sultânul warâ li sukkanis sarâ Al-ibânah fee ma'rifatil asma kutubul khazânah Ighâsatud dâee wa Iana as-sâee Al-ijazât li kashfi turuqil mafazât Al-Iqbâl bil amalil hasanah Al-istifa fee 'Akhbâril mamlook wal khulafa Jamâl ul usboo' fil amalil mashroo

Al-karamât Kashful mahjah li samaratil mahjah Libâbil musarrah min Kitâbe ibne Abi Qurrah Al-malhoof ala qatlit tufoof Al-manamât was Sâdiqat Sâlikil mahtaj ila manasikil hajj Al-mizmâr lis sibâq wal lihâq bi saumi shahri itlâqil arzaqi wa itâqil a'naqi Misbâhuz zair wa janâhul Musâfir Mahjud dâwât wa manhajul inayât Muhasibatun Nafs Al-muhimmât fee islâhil muta abbad wa tatimmat li Misbâhi mutahajjad Al-Mujtana minad dua il Mujtaba Mukhtasar Kitâbe ibne Habib Al-muntaqa fil auzi war riqâ Al-muwâsa wal muzâiqa Al-qabas al-wazih min Kitâbil jalees as-sâleh Rabiul albâb Raiuz zamaan min marviyy Muhammad bin Abdullâh bin Sulaimân Rooh ul asrâr wa rooh ul asmâr As-sâdât bil ibadatallati lais laha awqâtu muaiyinât Sa'adus suood

lin nufoos Shifa ul uqool min dail fuzool fee ilmil usool At-tehseel minat taz yeel At-tehseel min asrâri ma za da min Akhbâri Kitâbil yaqeen Attamam li maham shahr siyâm Taqreeb us sâlik ila khidmatil Mâlik At-tarâif fee ma'rifati mazahib tawâif At-tarâjum fee ma nazkuruhu anil hâkim At-ta'reef lil moolidis shareef At-tashreef bil minani fit tareefe bil fitani At-tashreef bi târeef waqtit takleef At-tawfeeq lil wafai ba'da tafreeqi dârul fana Turfaum minalambai wal Manâqib fee sharfi saiyadil ambiya wa itratihil ataib Al-yaqeen fee ikhtisâsi maulana Ali (a.s.) bi imratil Momineen Zahrur 'rabee' fee adiyatil asâbee

p: ۱۷۴

This was a brief story of the great and fruitful life of the Seyed, which we have compiled from numerous books and most important of them are the writings of ?le Yasin about the life, books, and library of Seyed Ibne Tâwûs. Other writings are from Eton Kulburk about the library and the life of the Seyed in English, which were later .translated into Persian

SEYED IBN TAWUS (R.A.) IN WRITINGS OF THE SCHOLARS

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(.AH and translated into Persian and published in ۷۷۱ pages

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At-Tafrishi: Naqdur Rijâl: ۲۴۴ .۲۲

Muhammad Aminul Kâzmi: Hidâyatul Muhaddetheen .۲۳

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Musfal Maqâl: ۳۰۱ .۳۶

,Ad-Dhariah ۱/۵۸, ۱۲۷, ۲۲۲, ۳۶۶, ۳۹۶ and ۲/۲۰, ۴۵, ۴۹ .۳۷

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and ۴/۱۱۵, ۱۳۰, ۱۸۹, ۱۹۷, ۲۱۵, ۴۵۴, ۵۰۰ and ۵/۱۲۹, ۱۷۰, ۲۳۶ and ۶/۲۶۰ and ۷/۱۰۰ and ۸/۱۴۶, ۳۹۸ ,۳۹۶ ۱۹۰ and ۱۰/۷۵ and ۱۱/۱۰۹, ۲۶۲ and ۱۲/۷۳, ۱۰۱, ۱۱۹ and ۱۴/۱۴۰, ۲۰۵ and ۱۵/۱۵۴, ۱۶۱, ۲۴۲ and

۱۶/۷۳, ۱۰۳, ۱۰۸, ۱۱۳, ۳۰۲, ۳۰۳, ۴۰۷ and ۱۷/۳۶, ۲۸۹ and ۱۸/۵۸, ۶۹, ۷۶, ۹۵, ۲۷۴, ۲۸۱, ۳۲۶, ۳۸۹ and ۱۹/۳ and ۲۰/۱, ۶۸, ۱۱۲, ۱۲۱, ۱۲۲, ۱۶۷, ۱۷۰, ۱۸۳, ۲۹۶, ۳۱۹, ۳۲۰, ۳۳۰, ۳۸۰ and ۲۱/۱۲, ۲۰, ۲۳, ۱۰۷, ۱۱۸, ۱۳۵ and ۲۲/۱۸۹, ۲۲۳, ۲۲۵, ۲۲۸, ۲۷۶, ۳۳۸ and ۲۳/۸, ۱۶۱, ۲۲۲, ۲۷۲, ۲۷۷, ۲۸۷, ۲۹۹ and ۲۴/۶۳, ۱۵۸, ۱۷۷, ۲۷۰ and ۲۵/۸, ۱۰۵, ۲۲۴, ۲۷۹ and ۲۶/۲۱۰, ۲۴۹ and ۲۷۰.

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۳۹. Al-Khoei: Mojam Rijâlul Hadith ۱۲/۱۸۸

۴۰. Az-Zarkulial Alâm ۵/۲۶

۴۱. Kahhala: Mojamul Muallifeen ۷/۲۴۸

۴۲. ?le Yasin: As-Sayyid Ali ?le Tâwûs Hayâte, Muallifate Khazanate Kutub page ۵۸

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۴۶. Al-Ansâri: Preface Kitâbul Yaqeen: ۵۳-۸۴

۴۷. Muhammad Hasan Zanoozi: Ar-Riyâzul Jannâh ۱/۲۱۹-

۴۸. Al-Mudarris: Raihânatul Adab ۸/۷۶-۷۹

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and ۲۶۷ ۵۵. Brockleman: Under ۱/۹۱۱-۹۱۳ ۲۶۰ ,۲۵۶ ,۲۵۲ ,۱۷۷

Name Danishwarân: ۱/۱۶۱-۱۶۸ .۵۶

.There are many other sources but we have sufficed with this much

The study of books by Seyed Ibne Tâwûs tell us a lot about his life as he has left many .biographical details in many places in his writings out of which we mention some here

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Fathul Abwâb: ۲۲۳, ۲۳۷, ۲۶۴ and ۳۲۸ .۱۱

Farjul Mahmoom: ۱, ۱۴۶, ۱۲۶-۱۲۷ and ۱۸۷ Apart from this, the respected Seyed has .۱۲ written other books, and in most of them he has written many thing about his life; that .if all those material is collected we may have a complete book in his biography

About center

In the name of Allah

هَلْيَسْتَوِيالَّذِينَيَعْلَمُونَوَالَّذِينَلَايَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: ٩

:Introduction

Ghaemiyeh Computer Research Institute of Isfahan, from ٢٠٠٧, under the authority of Ayatollah Haj SayyedHasanFaqihImami (God blesses his soul), by sincere and daily efforts of university and seminary elites and sophisticated groups began its activities .in religious, cultural and scientific fields

:Manifesto

Ghaemiyeh Computer Research Institute of Isfahan in order to facilitate and accelerate the accessibility of researchers to the books and tools of research, in the field of Islamic science, and regarding the multiplicity and dispersion of active centers in this field

and numerous and inaccessible sources by a mere scientific intention and far from any kind of social, political, tribal and personal prejudices and currents, based on performing a project in the shape of (management of produced and published works from all Shia centers) tries to provide a rich and free collection of books and research papers for the experts, and helpful contents and discussions for the educated generation and all classes of people interested in reading, with various formats in the .cyberspace

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:Appreciation

We would appreciate the centers, institutes, publications, authors and all honorable .friends who contributed their help and data to us to reach the holy goal we follow

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